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LONDON,

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W. U B

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INTRO-

INTRODUCTION.

CHAP. I.

FOrasmuch as I am about to Essay a Survey of this great Superstructure the World, and distinguish the Ingredients of its Composition; with its various Productions, and the Method of Nature's Operations, in Preserving and Multiplying the same.

And considering that the greatest or most considerable Part of the same, consists of Spiritual and Invi-

ſible Beings, and other Parts being far remov'd from, or are very obſcure to our outward Senſes to penetrate; I think it not amiſs, by reaſon of the Difficulty of the Task, firſt, to contemplate the Projector and Author of this Fabrick, and deſcribe him ſo far, as natural Reaſon and Experience teach us of this Matter.

Becauſe I conceive ſuch a Deſcription will very much contribute and tend to diſcover to us, the ultimate End for which he created it; which when we ſhall be able to diſcern with ſome Perſpicuity, we ſhall the more readily be able to diſtinguiſh and judge, I ſuppoſe, of the Particulars propos'd, eſpecially the moſt conſiderable Parts of 'em.

In order to ſuch Diſcovery, I preſume it will be needleſs to prove that this World has an Author who projected and made it; becauſe nothing is more evident, than that every

every Thing is made by ſome other Author than itſelf.

Therefore taking it for granted on all Hands, that the World has an Author, who made and preſerves it in the State we find it. The firſt Thing to be conſidered is; what a kind of Being the Author of the World is.

This the viſible Part of the Building partly points out to us; firſt, becauſe it is Material, for no meer Material Body is capable to make another Body, and therefore the Maker of this Material World is not a Material Being, but a Spirit.

Moreover, no regular Superſtructure is made without Fore-knowledge to Project the Proportions, Relations, Union and Communion of its Parts. But the World is thus regularly compos'd, therefore the Author of the World is not only a Spirit, but a Spirit of Fore-knowledge, and that, not in a low De-

gree, ſuch as that of the Builder of a Houſe, or City, whoſe Foreknowledge in Projection is precarious, ſuch as depends on Circumſtances and Accidents, which may either tend to effect, or defeat the end of his Project.

For altho' a Projector and Builder may have the Skill to project a Houſe or City, yet he cannot build it, unleſs he has a due Supply of Materials every way adequate and competent to every Part of the propoſed Building. And beſides theſe, he muſt have Artificers of all Sorts, to aſſiſt him, to prepare the Materials, and put them together regularly, inſomuch that if any one Neceſſary be wanting, his Projection will be either defective, or defeated in its End.

But with the Projector and Builder of the World it is far otherwiſe, becauſe in his Projection was contained, not only the Mode, but alſo all the conſtituting

ting Ingredients, appertaining and neceſſary for effecting his Project, void of all Circumſtances or Accidents that could any ways interrupt or defeat the ſame.

Add to this, the Conſideration of the Immenſity of the Building; this ſhews likewiſe, that the Author is immenſe, and incomprehenſible in his Fore-knowledge, yea, abſolute, not capable of being defeated in his Undertakings, becauſe his Fore-ſight, and thorough Sight and Skill, is of ſuch Perſpicuity, that no unforeſeen Accident can any way befal and diſappoint his Deſign; and this peculiar Eſſence of his, I call incomprehenſible Wiſdom, and foraſmuch as all good Things that are compleated, are performed by Wiſdom; therefore I conclude, that whatever Properties we ſhall find contained in this incomprehenſible Wiſdom, are likewiſe incomprehenſible; and what theſe Properties are, we ſhall learn

from the ſeveral Parts of the Building: As,

1. The Immenſity, OEconomy, and Support of the World, beſpeaks the Author immenſe, infinite, and incomprehenſible in his Wiſdom and Power.

2. The Ubiquity of the World declares his Omnipreſence.

3. The exact Proportion and Diſtribution to every Part, declares his Juſtice or Equity.

4. The Owner-ſhip, as well as his Projection, and being the Builder of the World, beſpeaks his Right of Government, and the Glory and Greatneſs of his Majeſty.

5. His Long-ſuffering of the inſolent Indignities of Mankind, beſpeaks him merciful.

6. His ſeaſonably diſpenſing Neceſſaries to all, beſpeaks his Goodneſs and tender Love.

Theſe

Theſe Properties, amongſt many others, Nature and Reaſon teach us to attribute to this Spirit, the incomprehenſible Ocean of all Wiſdom, God.

The next Thing to be enquired into, is, what poſſibly might be the Motive, or ultimate End, for which this World was made? For although, from the viſible Creation, we have been able to collect ſo much, as is here ſaid of the Author of it; yet it ſeems to me, that this World, as great and excellent a Fabrick as it is, with all its Splendor and Beauty, is far ſhort of the Dignity of the Builder of it, if we were to conſider it as the ultimate End of his undertaking.

Becauſe in the State we find the World, though it ſhadows out to us the Excellencies of the Workmaſter, yet it bears but a very low Proportion to the Dignity of his Nature; much the ſame as the Shadow of a Man does to the Dignity

of the human Nature; and what Man would be ſo vain, as to value himſelf upon making his own Shadow, as the ultimate End of his Undertakings.

And therefore I hold it injurious to entertain ſo mean a Notion of this incomprehenſible Wiſdom, as to ſay, or think, the making this World, as we find it, is the ultimate End of his Undertaking; eſpecially if we conſider the moſt noble Part of the Creation, and for whoſe Uſe all the inferior Creatures were ordained.

How irreverend Mankind are to their Benefactor; how cruel and unnatural to each other, and how full of Deceiveableneſs the World in general is to all Men, for 'tis large in Promiſes of yielding Satisfaction, in Honours, Riches, and Pleaſures, *&c.* but is very deceitful in its Performances; and when it makes her beſt Performances, they fall ſo much ſhort of the Satisfaction

it

it promiſes, that 'tis next to nothing.

But then, even that Shadow of Satisfaction, when ſhe has given what ſhe can, either turns Guilt, and takes the ſame away again, or elſe places ſuch a Sting in it, that we ſee ſcarce any Man ſo happy, as to be content.

For thoſe that hunger, are in Pain, thoſe that be full are uneaſy, thoſe that are poor, think themſelves miſerable, and thoſe that are rich really are ſo!

Thus taking it all together, the World has much more Evil than Good in it. 'Tis ſcarce worth deſiring, and leſs worth having; and if the World be ſuch a deſpicable Thing to Man, who is Vice-Roy of it, and enjoys the beſt of it, of what Account muſt it then be with the King himſelf, who can reap no Good from it, eſpecially from a Thing ſo oppoſite in Nature, to that of his own Excellency and Purity.

For theſe, and many other Reaſons, that I could produce of the like Kind, I conclude, that forming the World in the State we find it, could not be the ultimate End and Deſign of the incomprehenſible Wiſdom.

Now if we conſider, that as there is this great Diſproportion betwixt the Building and the Builder, ſo there is likewiſe betwixt the Inſtruments, or Tools neceſſary to prepare, ſquare, and poliſh, the Materials of a Building, and thoſe prepar'd, ſquar'd and poliſh'd Materials, neceſſary to make a Building moſt adequate in its Nature and Dignity, to the Spirituality, Wiſdom, Immenſity, Ubiquity, Omnipotence, Juſtice, Majeſty, Mercy, and Love of the Builder; therefore, let us conſider this World as a Machine or Inſtrument, or a Workſhop fitted with all neceſſary Materials and Inſtruments previouſly neceſſary, in order to prepare, ſquare,

ſquare, and poliſh the conſtituting Parts neceſſary, or proper for another Building more proportionable to the Nature of the Builder; with reſpect to his Eſſence and Attributes.

But to what Purpoſes are theſe Conſiderations, unleſs we can find or diſcover ſuch Materials as are capable of the Qualifications propoſed; namely, to form a Building conſiſting of Spirituality, Wiſdom, Immutability, Charity, *&c.* ſome way proportionable, and conformable to the Dignity of the Builder?

In order to diſcover ſuch Materials, I anſwer, that where there is ſome Likeneſs in Operations, there is alſo ſome Likeneſs in Nature and Being; and where there is a Capacity of farther and greater Likeneſs in Operations, there is likewiſe a Capacity of farther and greater Likeneſs in Nature and Being.

Now

Now of all the Materials we find in the great Elaboratory or Work-ſhop of this World, we find not one Kind, that is any way competent, in Likeneſs of Being, Operations and Properties, to the Divine Builder, but the Human Nature. This we find, by Experience, is capable of becoming Spiritualized and Wiſe, and thereby become next to him, moſt Immenſe in Poſſeſſions, Ubique in Negotiations, Omnipotent in diſpenſing Virtues: Juſt in Diſtributions and Retentions, and of Dominion and Majeſty in Government: Merciful in not executing rigid Juſtice, and Charitable in forgiving Injuries, and rewarding Evil with Good Offices.

All theſe, we ſee, the Human Nature is ſome way capable of Conformity to the Divine Nature, tho' it be but in ſome low Proportion; and therefore 'tis natural to conclude, that the Perfecting theſe and the

the like Divine Properties and Operations in the Human Nature, to the higheſt Pitch it is capable of, is the ultimate End for which this World was made.

Again, Conſider the Nature of Wiſdom and Truth, both which being immutable, have their Root in God, are always the ſame Eternal and Infinite; therefore God is not only Immenſe, Omnipotent, Wiſe, Provident, Good, Juſt and Loving, but he is likewiſe Permanent from Everlaſting to Everlaſting, always the ſame.

Farther, Conſider Man as God has made him capable to partake of theſe permanent Attributes, and that therefore he is likewiſe capable of being permanent as God is.

And laſtly, Conſider that what is not intellectual, cannot be wiſe, what is not wiſe is not permanent, but is ſubject to Change and Deſtruction; but this Viſible World, and

and all the other Viſible Creatures in it, are deſtitute of Wiſdom, and therefore they are ſubject to Mutability and Deſtruction.

From theſe and the like Premiſes, I think I may ſafely conclude this Viſible World to be a Machine and Elaboratory, calculated and conſtituted to prepare, form and poliſh Materials for another new, permanent World, more worthy be the ultimate End of the immutable Author of it, than this viſible World is. Becauſe, as aforeſaid, it would be unworthy to ſay, that God's ultimate End in creating the World, was to make a Thing unproportionable to himſelf, as this imperfect, mutable, deceivable, groſs and viſible World is.

For as it is a Mark of Eſteem of the Builder, in the Beholder, when a Temporal Building is made polite and firm, and like to be more, or at leaſt as permanent as the Builder; ſo on the other Hand, if

it

it be apparent that the Building is like to be diſſolv'd, or fall, before the Builder, we reckon him but a very paultry Architect that built it; therefore it would be very unworthy to ſay, that God made this decaying Superſtructure, as the ultimate End of his Workmanſhip.

But if we ſay that God made this tranſitory World, in order to make of it another World, permanent and unchangeable as himſelf; we ſpeak of him more worthily, and conformable to the Dignity of his Nature.

Thus much for a Reliſh of what we are able to diſcover concerning God and his Works, from natural Reaſon; but if we add to this, that God himſelf has revealed this, and much more to the ſame Purpoſe, as we have it atteſted by faithful Men, whom he characteriſed by Miracles to teſtify the ſame; and whoſe Credentials, and ſupernatural Performances, are atteſted by whole

whole Nations of Men, and handed down to us by Records and Traditions, which are not liable to the leaſt Suſpicion of Impoſture, and ſuch as the pretended Performances of Impoſtors can't poſſibly pretend to; namely, Firſt, That the Miracles ſaid to be done, were tranſacted in the Day-Time. Secondly, in the Preſence of whole Nations. Thirdly, That Monuments were erected at the Time of the ſaid Tranſactions. And Fourthly, that Anniverſaries have been ever ſince kept without Intermiſſion, in Commemoration of ſuch Matters of Fact.

I ſay, when we ſubjoin theſe Revelations to thoſe and ſuch other Diſcoveries, as natural Reaſon may yield us, I may with Truth conclude, that the aforeſaid Premiſes cannot be falſe, but on the contrary, uncontrovertible Truth; namely, that the Inviſible, Immutable God, created this Viſible and Mutable

table World, not as his ultimate End, but in order to ſome other inviſible, immutable, ultimate End, more worthy of, and conformable to the Dignity of his own Nature. Now what Kind of Building it is that God intended as the ultimate End of his Workmanſhip in forming this World, appears, partly from the Materials by which it is repreſented, namely, the richeſt of Jems and Jewels, *viz.* the City is repreſented by pure Gold, tranſparent as Glaſs, for its Incorruptibleneſs, and the Walls by Jaſper, the Foundations of 'em garniſh'd with all manner of precious Stones, and the Gates by Pearls, for the Beauty of it; as for the Temple, and Light of it, are no leſs than God himſelf; and the Inhabitants of it are ſo very pure, and like the Divine Nature, that they ſhall Reign with him for ever and ever. Theſe are the Jewels, which the Author aim'd at to prepare, make up, and ſpare, as a

Man

Man doth his Son, when he projected this visible Fabrick; as is more particularly describ'd in the two last Chapters of the *Revelations*.

Now what Means and Instruments this great Author has provided to square, polish and finish the Materials, and fit them to make up and inhabit this pure, glorious and permanent Building, I shall touch at when I come to the Chapter where I am to consider the Nature and State of Man in his various Capacities.

But to the End we may the better avoid deviating (on our part) from the ultimate End propos'd, I shall subjoin the following Propositions.

1. That the Rule or Law of the OEconomy of this World was and is that of God's Wisdom, from which he cannot deviate.

2. That therefore the said OEconomy is establish'd in the best and most

moſt perfect Manner that was poſſible, in order to the propos'd ultimate End.

3. That the aforeſaid Defects or Imperfections, that appear in the World, are not Defects in the Projection and Eſtabliſhment of the OEconomy of the World, but proceed from a more or leſs Tractability of the Subjects in which they happen.

4. That the more or leſs Tractability that happen in unintelligent Subjects, proceed from the Variety of Soil, Clime and celeſtial Influences.

5. That the more or leſs Tractability of Man, ariſes from Ignorance, Supineneſs or Obſtinacy of Will.

6. That the Intractability ariſing or proceeding from Ignorance, Supineneſs or Obſtinacy of Will, ariſes from a Miſtake in our Elections, in ſeeking Satisfaction in ſenſible and ſeeming, for intellectual and real Good.

7. That

7. That this Error in our Election proceeds from a voluntary Neglect of applying to the Poſſibility of Wiſdom which is ingrafted in our Natures.

8. That other intellectual Animals are not liable to this Error, becauſe Wiſdom is withheld from them, and therefore they are not accountable, but periſh with this World, of which, only, they are but a Part.

9. That all intelligent Beings, being capable of Wiſdom (are capable of Immortality) but neglecting the ſame to improve it to the ultimate propos'd End of the Author, they therefore never become uſeful.

10. That the Neglect to improve Wiſdom to the ultimate intended End, renders ſuch Neglectors unfit Materials for the new World.

11. That unfit and untractable Materials are caſt forth for Fuel or Rubbiſh.

12. That

12. That to ſupercede our natural Ignorance and Inclinations in taking undue Satisfaction in ſenſible and ſeeming, inſtead of intellectual and real Good, God has ordained and ſupply'd with Power an Order of Men to inſtruct us, and heal our Maladies, and furniſh them with proper Inſtruments to cultivate us, if we have but a Will to be tractable and fall in with the Meaſures tending to this ultimate End.

13. That if theſe Propoſitions be true, of which I ſee no Cauſe to doubt, then I think it follows, that God has done all he cou'd do, with Conformity to his Wiſdom and other Attributes, that could tend to his propos'd ultimate End, and conſequently,

14. That notwithſtanding his Foreknowledge of what Way his Creatures would take, their not falling in with his Meaſures, in acting or ſubmitting on their Part, to what tends to this deſign'd or propos'd ultimate End,

End, their falling ſhort of it, ſeems to me, wholly owing to the Perverſeneſs of their own Wills; and the rather, becauſe God is oblig'd by a neceſſary Law of his own Wiſdom to aſſiſt us with all Helps neceſſary and tending to this End, and without which his Project would have been imperfect and muſt be abortive.

15. That to obtain the propos'd End, God could not have laid his Scheme otherwiſe than he has, without deviating from his Wiſdom, that is from himſelf. Becauſe if he had made his Intelligent Creatures without Freedom of Election, then they muſt have been made other Creatures than they were, and bound by ſuch a Neceſſity in their Conſtitutions, as muſt tend to ſome other End than they do. But then as they would (in ſuch Caſe) have been other Creatures than they are, ſo they would not have been ſuch as are neceſſary to this propos'd End.

Therefore

Therefore God was under a Neceſſity to make them ſuch as he did make them, or determining them to ſome other End, which muſt have been to deviate from his Wiſdom, as aforeſaid, and would be blaſphemous to ſuggeſt; much more to ſpeak.

The Concluſion and Sum of theſe Fifteen Propoſitions, is this, that God, in order to obtain ſuch a new World, or ultimate End of his Creation, he could not have made this World, or any Part of it, otherwiſe than he has made it; and that ſuch intelligent Creatures as fall ſhort of their Part in it, become ſuch by their own Election, of not being made fit Ingredients, and poliſh'd Members for that Building; and being unfit for this, are naturally convertable to other and baſer Uſes.

This ſhall for the preſent ſuffice to have ſaid in general of the Author, the Cauſe, and the End of

of the Creation, referring the more particular Enquiries to their proper Place. Next, I proceed to consider the Creation itſelf, with the Manner and Means of its Production; in the Proſecution of which, I ſhall follow the Steps of natural Reaſon, Revelation and Experience: And firſt I begin to ſurvey the Hiſtory of the Creation in general, as delivered by *Moſes*.

CHAP.

CHAP. II.

Shewing, that the Hiſtory of the Creation is not to be underſtood altogether literally; as the ſame is deliver'd by the inſpired Penman.

IN the Beginning God created the Heaven and the Earth, and the Earth was without Form, and void, and Darkneſs was upon the Deep, and the Spirit of God moved upon the Face of the Waters, Gen. i. 1, 2.

Theſe are the Words of the inſpired Pen-man, and begin the Hiſtory of the World; in which Words, as well as in the ſubſequent Relation he gives of it, in the remaining Part of this, and the two following Chapters; if we were to conſider the whole in a literal Senſe,

many Inconſiſtencies and Abſurdities would offer themſelves to us in one ſingle View.

But becauſe it would be blaſphemous in its own Nature, and inconſiſtent with the Bounds I have mark'd out, to entertain any ſuch Imputations concerning the Divine Majeſty, and his inſpired Prophet; therefore, before I can proceed in my natural Enquiries, I am under a Neceſſity to look farther into the Myſtery of this Revelation, for (however it may appear at the firſt ſuperficial View) no doubt but it is an entire Truth, beyond all Exception.

But whether it be literally or metaphorically to be underſtood, or partly the one, or other, or both of them, ought to be enquired into, to the end a certain intelligible Truth may be laid down from the whole, void of all Incoherence; without which we cannot proceed to deduce any regular Inferences

ferences and Concluſions from the Text.

Now that ſuch Enquiries may, and ought to be made, I ſuppoſe, will not be denied; why elſe was this Myſtery reveal'd? But then, our Enquiries muſt be with all poſſible Modeſty and Reverence, elſe why was it a Myſtery? And this I purpoſe, if God permit.

Touching then ſome of the ſeeming Abſurdities, under which this Text, taking it in a literal Senſe, labours, *viz.*

In the beginning God created the Heaven and the Earth. If theſe Words were to be conſidered in a literal Senſe, then it follows, that the Creation was done the Beginning of Time; when in Truth, Time has no Place, nor Meaſure, but from the Spherical Motions of the Celeſtial Bodies, *viz.* the Sun, Moon, and Stars; and that theſe had no ſuch Motion, or indeed any formal Being, otherwiſe than in

Embrio, in order to be brought forth, the Text assures us; and that, in the Sense of our Text, taking it literally, they were not placed till several Days after.

And now here arises another Dilemma, and that is, there is no Place for these Days, *Mornings and Evenings*, any more than there was for a Beginning of Time, till the Celestial Bodies were formed as Lights, and placed in their respective Spheres, to make the Periods of these, and Beginnings of the like new Seasons, such as Mornings, Days, Evenings Nights, *&c.*

Again, the Text tells us, first, that *the Heaven and Earth was created*; and the next Words say, that *the Earth was void*; now whatever is void, is not, and what is not, can have no present Being; thus this Part of the Text labours.

More-

Moreover, the third, fourth, and fifth Verſes of this Chapter, tell us, that *God divided the Light from the Darkneſs, and called the Light Day, and the Darkneſs Night, and the Evening and the Morning were the firſt Day.*

But then, when we come to the ſixth, ſeventh, and eighth Verſes, you find what was the ſecond Day's Work, *viz. To ſeparate the Waters from the Waters, to make the Firmament, which is called Heaven.* Now if you compare theſe two Days Work in a literal Senſe, 'tis intollerably incoherent and abſurd; for here the celeſtial Light, or Sun, is ſuppos'd, upon his Periodical Motion, making a Morning, and a Day, and an Evening, before the very Firmament, and Heaven, or even the Spheres were form'd, where theſe great Bodies do now run their Courſes. Can any thing be more inconſiſtent, than to ſuppoſe the running a Courſe, where

there is no way to run? Yet theſe, and many the like Inconveniencies we ſhall meet with, if we trace this Hiſtory, and conſider it in a meer literal Senſe. But theſe, as a Specimen, are ſufficient to perſwade us, (who believe that God, who cannot Lie, nor Err, has reveal'd this Hiſtory) to enquire and ſearch how theſe Writings are to be underſtood, in order to make them uſeful to inſtruct us in the Knowledge of God and Nature.

Here, I fancy, I hear ſome think this a very obſcure Path to trace, and very doubtful whether the Waters of this Stream can ever be render'd uſeful to cure the Blind, or tranſlate a groſs Ignorance, into ſuch a Serenity of Mind, as is requiſite to underſtand the Things of God, and Nature. But this ariſes from a Defect of Faith, for if we don't believe what God has reveal'd, we muſt die in our Ignorance; becauſe this Defect anticipates the Uſe

of

of proper Means to attain true Knowledge.

But to proceed. Let us try if we can but find one capital Truth in the Words before us, that is literally to be underſtood, and can admit of no metaphorical Expoſition; for if we can but fix upon ſuch a Verity, as will admit of no Ambiguity, we will ſingle it out, lay it down, and endeavour to reconcile the whole Hiſtory to a Conformity with it.

Such a Truth as is here propoſed, we have in our Text, *viz. God created the Heaven and the Earth*; theſe Words admit of no Interpretation, becauſe to project ſuch a Scheme, and to create ſuch a Bulk of Matter and Spirit, as compoſes this immenſe Creature, the World, of nothing, is ſuch a Performance, as is worthy only of the ever-to-be adored, Omnipotent, Omniſcient, and All-wiſe God, bleſſed for ever.

This is a Truth as clear, and as permanent as God himſelf, and is the firſt Demonſtration in Nature that there is a God; and therefore let me place it as a Tree in the Center, and, for the preſent, clear from all the Circumſtances of Time, and Order, mentioned in the Text; to the End that the capital Limbs, Boughs, Branches, Twigs, and at length the Fruit of it, may appear the more perſpicuous.

Now for the clearer diſtinguiſhing betwixt the Work of Creation peculiar to God only, from the Operations of Nature; I ſhall, for want of a better, or more adequate Similitude, conſider the created *Chaos* here in our Text, called the Deep, to an Egg, wherein is vertually contained, the Seeds of all the conſtituting Ingredients requiſite to form the intended Fabrick.

Here

Here 'tis obſervable, that all that is requiſite, in order to produce the regular and conſummate Forms of all the Seminal Virtues contained in an Egg, is no more, than to be over-ſhadowed with a gentle external Heat; which being duly applied, the whole entire Fabrick of a Bird, with all its corporeal and intellectual Faculties, appear at one Inſtant.

In like manner, (I conceive, with Submiſſion to better Judgment,) the World, conſiſting of the Heavens and Earth, with all the Hoſt of them, were produced; for when God had created the Deep, 'tis ſaid, the Spirit of God moved, hovered upon, or overſhadowed the Waters, the Deep, or *Chaos*, which when it had had its due Effect, God gave his *Fiat*, and called forth the Light, the Firmament, the Waters of the Sea, the Earth, the Fruits, and other Productions of the Earth, and Sea, *&c.* which

is as much as to ſay, that God commanded the ſeminal Virtues of all Corporeal and Intellectual Beings, then contained in the Deep, to come forth and appear in Form, according to the Law and Ordinance, enjoined and impreſt upon Nature in the Creation; for 'tis as wholly inconſiſtent with the Courſe of Nature, and the Conſtitution of the Heaven, the Earth, the Elements, the Sun, *&c.* to exiſt the one before or after the other, as it is for one Member of a Bird, or other Creature, to exiſt before or after the other; for the Head of it cannot more exiſt without the Body, than the Body without the Head, or the Body and Head without the Heart, *&c.*

But here, I foreſee, it will be objected, that however plauſible this Conception may be, yet 'tis inconſiſtent, and thwarts the Teſtimony of the Hiſtory of the Creation in Holy Writ.

This

This Objection ſeems, at firſt View, to have ſome Weight in it. But if we look back, and conſider the Place where, the Time when, and the People, *viz.* the Jews, for whom this Hiſtory was principally intended, you'll find this Objection will be ſufficiently obviated, becauſe that they were a People, whoſe Learning, both Natural and Divine, conſiſted much in Hieroglyphicks; yea, the very Religious Services conſiſted, for a great Part, of the ſame, and continue ſo to this Day; and that it was ſo, even in the Days of Chriſt, (when God condeſcended to manifeſt himſelf in a Human Shape) moſt of his Converſation with his Brethren after the Fleſh, the Jews, appears, in that he entertains them in like manner; with reſpect to Matters of neceſſary Speculations, he, for the moſt part, repreſented thoſe Matters in Hieroglyphicks, or Parables; though when

when he diſpenſed his Doctrines and Rebukes, for the Conduct of their Faith and Practice, as in his Sermon upon the Mount, *&c.* he then expreſſeth himſelf in a moſt ſignificant literal Senſe.

The like Method, ('tis evident from neceſſary Conſequences) the Holy Pen-man of this Hiſtory uſed, to inſtruct the Jews concerning the Creation, for the Eſtabliſhment of the neceſſary and fundamental Truth of God's being the Creator of Heaven and Earth, and all the Hoſt of them; as being the Principal Foundation of their Faith, and firſt Article he had to propoſe to them, in order to enjoyn on them an awful Obedience to ſuch Laws, as the great Author and Proprietor had, or ſhould afterwards, impoſe on them.

But then, as to the Speculative, and Philoſophical Part of this Hiſtory, he exhibits that in a Metaphorical Way; that is, he repreſents

ſents to them the Order and Progreſs of Nature, under a Parable of the Order and Progreſs of Time. Nor was this Method of our Author's put in Practice without weighty Reaſons; for if he had gone about to inſtruct them in the Knowledge of natural Philoſophy, by a literal Deſcription of its Parts, they, the Jews, were not capable of ſuch Learning, becauſe, by reaſon of their long Captivity and Servitude, under which they had been oppreſt, had, to a very great Degree, defaced and depreſt, if not obliterated, the ſpeculative Genius, which before that had been cultivated amongſt them.

And no doubt, for a like Reaſon, our Saviour uſed the like Method; for though the Jewiſh Nation were then much improved in Philoſophy, yet they were ſo ſtupid concerning the Things relating to the Kingdom of God, that our Saviour upbraids them with it, for he tells them, they could diſcern the Face of the Heavens, but not

not the Time and Manner of his Coming; notwithſtanding the ſame had been ſo exactly pointed out to them by their own Prophets, whom they pretended to have in high Eſtimation.

Therefore, when he ſpeaks of them concerning himſelf, he calls himſelf the Son of Man, the Vine, the Way, the Truth, the Light, the Door, *&c.*

And when he ſpeaks to them concerning the Kingdom of Heaven, (to which he found them as great Strangers, as before they had been to Philoſophy) he repreſents that to them, under the Notions of a Husbandman, one travelling into a far Country, a little Leaven, a Grain of Muſtard-Seed, *&c.*

From all which, and many more Inſtances that might be produced of the ſame kind, it is more than probable that this Method was frequently practiſed by the Pen-men of the Holy Scriptures, and particularly

cularly in the Caſe of the Author of this Hiſtory; and what renders this Conception the more probable, is, becauſe, tho' the Hiſtory being conſidered in a literal Senſe, 'tis perplex'd with endleſs Abſurdities; yet when we conſider it as a Parable, repreſenting the Order and Progreſs of Nature, not only all thoſe ſeeming Abſurdities vaniſh, but there appears a clear Light to guide us in our Philoſophical Enquiries.

Having thus briefly laid down my Reaſon, why Part of the Hiſtory of the Creation is not to be underſtood in a literal Senſe, I ſhall proceed to ſhow how the ſame Part of it may be conſidered in a figurative Senſe, and thereby to obviate the ſeeming Incoherences that otherwiſe do attend the ſame.

CHAP.

CHAP. III.

Shews how the Hiſtory of the Creation may be conſider'd in a figurative Senſe, void of any real Incoherence in the Text.

IN Order to obviate all Dilemmas in, and reconcile the Hiſtory of the Creation (a great Part of which conſiſts of Beings not capable of falling under the Cogniſance of our Senſes) it will, I ſuppoſe, not be amiſs, firſt to ſay ſomewhat concerning the Exiſtence, Nature, and Operations of occult Beings, of which two Inſtances may ſuffice, in the Belief of one of which the Chriſtian Part of the World is already confirm'd, and the other, in which both Chriſtians, Jews, Deiſts and Pagans are intirely eſtabliſh'd, the handling of which, will in a good Degree convince the Reader, that the Nature of ſubtile Occult Beings, cannot well be apprehended by our groſs and narrow Capacities, without

out figurative Repreſentations to aſſiſt us, and particularly ſuch as are touch'd at in the former Chapter, where the Order and Progreſs of Nature, is repreſented by the Order and Progreſs of Time, as aforeſaid.

The firſt Inſtance I ſhall produce, is the Doctrine of the Holy, Bleſſed, and ever-to-be adored Trinity, three Perſons and one God, being one Co-eternal Eſſence, *&c.*

Next to the Doctrine of God, Creator of Heaven and Earth, this of the Trinity is propos'd, as an Addition to that Article, to be believed; and by the ſame Authority too. But the latter being repreſented to us figuratively, after the Order and Progreſs of Time, as the Father begetting the Son, and the Holy Ghoſt proceeding from them both, naturally ſpeaking in a humane Senſe, implies a Priority in Time of the Father to the Son, and the Son to the Holy Ghoſt. And this has induced carnal Minds, who are reſolved to believe

lieve no Authority but ſuch as is the Reſult of their Humane Capacities to comprehend, to conclude this Propoſition abſurb and inconſiſtent with the Divine Nature, wherein they have moſt grievouſly err'd; not conſidering that ſuch things as are impoſſible in one Nature, may be, and are poſſible in another Nature; for 'tis poſſible for the Humane Nature to err, but it is not poſſible for the Divine Nature to Err: Again, 'tis not poſſible for a Father, and his Son, and his Grandſon, to be the ſame one Man and of the ſame Age. But it is poſſible for God the Father, God the Son, and God the Holy Ghoſt, to be one God and Co-eternal Spirit. Firſt, becauſe he has revealed it, and enjoin'd it as an Article of Faith, and as that on which the Salvation of a Chriſtian is founded, and accordingly it is receiv'd and believed, as an undoubted Truth by all Chriſtians. And,

Secondly,

Secondly, There is very good Reaſon to believe the Poſſibility, or at leaſt not to reject it, becauſe we find in our own Natures a Trinity or Tri-unity, (which we can no more comprehend, than we can comprehend the Holy Trinity) which muſt be, and is acknowledg'd by all the World: And this is what brings me to the ſecond Point I propoſed to ſpeak to.

We find, in our own Nature, three Faculties or Operations of the ſame Spirit, which in the Order of Nature ſucceed each other, but in Order of Time they have no Succeſſion, namely, Imagination, Memory, and Judgment; for there is neither before nor after in the Eſſence or Operation of theſe, with reſpect to Progreſs of Time; but there is in Reſpect of their Progreſs in Nature; for tho' we cannot remember nor judge what we have not conceiv'd in the Imagination; yet at the ſame time you do imagine the Notion of

Fire,

Fire, you both remember and judge, that if you touch it, 'twill burn ye, and remember when it burnt ye laſt, *&c.*

But to carry this Thread a little further, ſuppoſe we were to talk with a Man born blind, concerning the Progreſs of Space; 'twere eaſie to give him ſome ſmall Notion of that, by putting a Foot Rule in his Hand, and let him divide its length into twelve Parts with his Thumbs; and tell him that three of thoſe Lengths make a Yard or a Pace, and ſo on to a Mile, he'd ſoon be able to compute how many Miles he could walk, or had walkt in a Day; and by this Means, he'd have ſome tollerable Notion of the Progreſs of Space, tho' he never ſaw any.

But ſuppoſe you were to tell him of the prodigious ſwift Progreſs of Space, you can reach with your Sight; as that you can reach an Object many thouſand Miles, as ſoon as he can meaſure an Inch, this would be very ſurprizing to him,

and

and all the Words and Arts you can uſe, will never ſo convince his Judgment, as to comprehend a Poſſibility of Truth in your Aſſertion; and yet you'd be apt to think him very obſtinate, not to give you Credit, eſpecially when you had told him, that there is a Poſſibility in the Nature of Sight, which is not in that of Feeling.

From what has been ſaid, I ſuppoſe, it will appear plain, beyond a poſſibility of Doubt to an ordinary Underſtanding, that different Natures have different Capacities, and that ſome things are poſſible to one Nature, which are not poſſible, but abſurd to another Nature.

And now it will not, I ſuppoſe, be difficult to conceive, how vain and fooliſh it is, for Men to reject and explode even infallible Truths, becauſe they do not admit of a literal Deſcription, and becauſe they do not, or cannot comprehend them, any more than Time can comprehend

hend Eternity; theſe being only capable of being conceiv'd, or apprehended, or believ'd, upon ſufficient Authority, or the beſt regular Demonſtration that the Nature of the things are capable of.

Upon the whole I conclude, that what has been ſaid in the former Chapter concerning the World's being form'd of the *Chaos* all at one Inſtant, as the Bird is brought forth of the Egg, will now not appear altogether improbable, and much leſs impoſſible; but rather be aſſented to, for that it cannot have been otherwiſe, and the rather becauſe we ſee that all Intellectual Productions are ſo brought forth.

But when we ſhall plainly diſcern that the whole World is one intellectual Production of the *Chaos*, I ſuppoſe this Propoſition will then be eſtabliſh'd beyond all Peradventure.

Firſt then, that the whole viſible and inviſible World is one Creature brought forth at one Inſtant is certain;

tain; becauſe one part of it cannot ſubſiſt without the other: For the Earth and earthly Productions, nor the Sea and her Productions, cannot ſubſiſt without the Heavens, nor the Heavens and its Productions without thoſe, nor all of them together without the Sun and other celeſtial Bodies, nor all theſe together without the Air, and *Ether*, to interpoſe, and keep every Member of the whole in its proper Spheres; and therefore all theſe together I conſider as one Creature, as I would all the Members of a Clock (being duely compos'd) to make one Machine or Clock; becauſe a Clock can't ſubſiſt as ſuch, without any one of them.

Secondly, that the whole viſible and inviſible World, is one living Creature, appears thus; if you allow the firſt, *viz.* that it is one Creature, which I ſuppoſe cannot be deny'd, then the Second can't be diſputed, becauſe every Man's daily Expe-

Experience ſhews, that there be daily new Productions appearing, even throughout the moſt groſs Part of it, which neceſſarily implies Life. If any Man will deny this Propoſition, becauſe we find here and there ſenſeleſs Particles, ſuch as Stones, Sand, *&c.* then he muſt likewiſe, at leaſt conſequentially, deny that a Man is a living Creature, becauſe he has ſenſeleſs Particles in and about him, *viz.* Hair, Nails, Bones, Cutricula, Stones in the Reins, Bladder and Gall, and Fluids, *viz.* Blood, Chile, Urine, Sweat, *&c.* Would any Man in his Wits, think you, ſay he was not a living Creature, becauſe theſe Particles about him are in their Natures void of Senſation? 'tis not to be expected.

Thirdly, that the viſible and inviſible World are one living intellectual Creature, appears thus, firſt, this Creature being (as I may ſay) ripe for the Birth, God ſpeaks to it to come forth: But, was ever ſuch an Abſur-

Abſurdity imputed to the awful Majeſty, Author and Proprietor of the Univerſe, as to ſpeak to a Creature that had not a Capacity to underſtand him? Surely no.

But then, that it is an intellectual Creature, appears in the regular and diſtinct Progreſs of Nature in all her ways; to bring which near home to every Man's Door; do but obſerve, when you're ſurfeited, with either Exceſs of Heats, Colds, Frights, tainted Air, bad Nouriſhment, or too much of that which is good, how ſoon Nature is aware of it, and how induſtriouſly and skilfully ſhe applies her ſelf, and watches to preſerve you, and eſſays all poſſible Means in her Power to diſlodge, defeat, and baffle the Malignity, that obſtructs and hampers her regular Progreſs in the Body; by ejecting it (if poſſible without any Help) at the moſt convenient Emunctories.

Again, do but obſerve how exactly ſhe obſerves to prepare every

thing neceſſary againſt the proper Seaſon, as Wind, Rain, and Tempeſts; and after that again Calms, to the end the Air, and Water, may be preſerv'd in their Vivacity, and proper Activity, for the Generation, Production and Preſervation of the various Species and Members of the great Body, the World; to which ſhe is as the vital and animal or intellectual Spirit of a Man. Wherefore the Wiſemen of all Ages, have call'd upon and admoniſh'd Men, to look into, and know themſelves, and have conſider'd Man as the Microcoſm, or little World, wherein, as in a Looking-Glaſs, they might diſcern the great World, and thereby be led as by the Hand, to the Knowledge of God and Nature; but alas who is at Leiſure to look into himſelf? how few the Number is God knows!

Now having, as I conceive, ſufficiently advertis'd the judicious Reader, of the viſible and inviſible World,

World, being one living intellectual Creature, I ſhall proceed to what I propos'd at the Beginning of this Chapter, namely, to ſhew you how to avoid all Incoherence in the Hiſtory of the Creation, that there is an exact Parallel between the Parable, as it is laid down under a Figurative Progreſs of Time, and the regular Progreſs of Nature, in her producing it to the State in which we find it.

In order to which, let us conſider God ſpeaking to his intellectual Creature, to bring forth what was committed to her Charge, according to the Law enjoin'd and impos'd on Nature (in the Creation) by her great Author and Proprietor.

But becauſe the Order and Progreſs of the Univerſal Nature of the World, cannot be repreſented to our Capacities all at once, therefore it is offer'd to us in piece-meals, or ſmall Morſels, in a Manner familiar

to us, ſuch as the Succeſſion and Progreſs of Time, as thus.

The firſt Day God ſaid *Let there be light*; the ſecond Day, *Let there be a Firmament*; the third Day, *Let the Waters be gathered together, and the dry land appear*, with the Vegetals; the fourth Day, *Let there be Lights in the firmament*; the fifth Day *Let the Waters bring forth Fiſh, &c.* the Sixth Day, *Let the Earth bring forth living Creatures.*

Thus you ſee, the World was brought forth by Nature, of the Deep, according to the reſpective Precedencies and Succeſſions of its Parts, according to the Order of Nature, not of Time.

Now that it is ſo, will appear moſt plain, if we look through the other End of the Perſpective, and that is thus; let us begin with the laſt Production firſt, and ſo regularly backward through this whole Proceſs, and we ſhall find this Matter very obvious and plain.

1. Sup-

1. Suppoſe the living Creatures were produc'd on the Earth.

2. The Fiſh, *&c.* were produc'd in the Waters.

3. The Celeſtial Lights were produc'd and plac'd in their reſpective Spheres.

4. The Waters and Land were produc'd, and brought forth Proviſions for the living Creatures of the Earth.

5. The Firmament came forth, forming the Heavens and Spheres.

6. Super-Celeſtial Light came forth.

And now you'll find, that as the Productions are plac'd in this Order, how counter they run to the Progreſs of Time, *viz* the firſt and ſecond, namely the living Creatures of the Earth and Sea, could not exiſt and ſubſiſt, 'till the third and fourth were in being, *viz.* the celeſtial Lights to cheriſh, and the Waters gathered together that the dry Land may bring forth. Even the

very Creatures and their Proviſions, *i. e.* the Vegetables, and the Water her Productions.

Nor could any of theſe four exiſt without the fifth, namely the Firmament, wherein the cœleſtial and ſpherical Lights might be plac'd

Nor could the Firmament exiſt without the firſt, *viz.* the ſuper-Celeſtial Light, wherein Nature has her principal Reſidence and Operations, came forth, to draw the ſubtile Waters (of which the Earth and Air are made) after it, to form the great Arch or Firmament of Heaven.

Thus you ſee the Natural Neceſſity of the World's being brought forth at once, and that there is an exact Parallel in the Text, betwixt the thing repreſented, *viz.* the Order and Progreſs of Nature in forming the World, and the thing repreſenting, *viz.* the Order and Progreſs of Time.

Theſe things being very plain, and, as I conceive, eſtabliſh'd, as clear as the

the Sun in his Meridian, all the Clouds, and Abſurdities, imputed to this Hiſtory of the Creation, and Formation of the World, vaniſh as Smoak; becauſe there is an exact Parallel betwixt the Parable repreſenting, and the Thing repreſented.

Thus much touching God's Creation, and Nature's Production of the Univerſe in general, and Coherence of the Hiſtory.

Now it remains that I ſay ſomewhat of Man, as being the laſt, and moſt conſiderable Part of it, and that for which, or for whom, the whole was made, and in whom the whole is repreſented and conſummated. For which Reaſon we are frequently called upon, and admoniſh'd to look into, and know our ſelves, as before hinted, as being the Looking-glaſs, or Book, wherein God, and Nature, are in lively Characters repreſented, in order to exhibit to us ſuch a Knowledge of

both, as our Underſtanding are capable of; to do which, ſhall be my next Eſſay, becauſe this being underſtood, will give great Light to our further Contemplation, concerning the Things of Nature.

And firſt then, how Man is a Repreſentation of the Univerſe; for the better we are acquainted with the Pictures, the more apt we ſhall be to know their Originals.

CHAP. IV.

Of the Microcoſm, or little World, Man, as he is the Epitomy and Image of the Univerſe.

MAN is the Image of the Univerſe in many Reſpects.

Firſt, He repreſents the Earth, from whence he came; 1ſt, in that when his Fabrick is demoliſh'd, he

he becomes Earth again, as he was before.

2. Man repreſents the Earth, in that both before and after his Demolition, he brings forth Minerals, Vegetables, and Animals; firſt, he brings forth Minerals, ſuch as Chalk, Sand, Gravel, and Stones of various Kind; ſecondly, he brings forth Vegetables void of any Animal Life, ſuch as Fat, Hair, Nails, Scurf, Skin, and Bones; the laſt of which bears Green Moſs, like that on the Earth, even after the Fleſh is conſumed.

3. Man repreſents the Earth, in that in him are found, both before and after his Demolition, creeping Animals, of various Kinds: Theſe Things being too evident to need any Demonſtration, I proceed to that of Water.

Secondly, Man repreſents the Waters, in as much as in him are found innumerable Streams of fluctuating Fluids, both ſweet and

ſalt, with a large Receptacle, into which theſe Streams evacuate themſelves, repreſenting the Salt-Sea, and is productive of numerous Animals.

Thirdly, Man repreſents the Univerſe, in that his Life and Being is inſeparable from the Air, and *Ether*, to maintain the Rectitude of his Fabrick, as it doth the Expanſion of the Firmament.

Fourthly, Man repreſents the Univerſe, by his lower Ventricle, in that, into him enter, and from him proceed, various Steems of ſaline, ſulphureous, and aquaous Vapours and Winds, both viſible and inviſible; with Rumblings, reſembling Thunder and Lightning.

Fifthly, Man repreſents the Univerſe, by his middle Ventricle, in the Operations of his Heart, and other vital noble Parts, which by their continual and regular Motion, ſupport the vital Functions, whereby the Expanſion and Rectitude

ſtitude of his Fabrick are ſuſtained.

Sixthly, Man repreſents the Univerſe, in the Form of his upper Ventricle, or Head, being round as the great Arch, the Firmament.

Seventhly, Man repreſents the Univerſe by his Brain, being the Work-ſhop of his animal Spirits, as is the Imperial Heaven to Nature.

Eighthly, Man repreſents the Univerſe, in his intellectual Faculties, which principally reſide, and perform their Operations in the Brain, as Nature doth hers in the Imperial Heavens.

Ninthly, Man repreſents the Univerſe, in that from the Brain, the Intellect, and its Operations, extend their Rays, Influences, and Virtues, by the Nerves, into all Parts of the Body, as Nature does hers by the Stars, to all the lower Parts of the World, and to every diſtinct Species of it.

Tenthly,

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Tenthly,

Tenthly, Man repreſents the Univerſe, in the reciprocal Communication of the Celeſtial and Terreſtrial Virtues; for look, how by an Analitical Defection, we find the Intellect, called the common Senſe, or Judgment, in the Center of the Brain; from whence, by proper Ducts, it caſts its Rays to the fore Part of the Head, to ſupply the Imagination; and to the hinder Part, to ſupply the Memory; to the Eyes, to ſupply the Sight; to the Noſe, to ſupply the Senſe of Smelling; to the Ears, to ſupply the Senſe of Hearing; to the Palate and Tongue, to ſupply the Senſe of Taſting; to the Marrow of the Back, and thence to all the Nerves, to ſupply the Senſe of Feeling, throughout the whole Body, and to command the Motions of every Part, both voluntary and involuntary; and how by the ſame Ducts, all the Senſation and Motions are again reverted, and communicated

to

to the Imagination, and thence to the Memory, to be recorded; and thence to the Intellect, and common Senſe, or Judgment, to be viewed; deliberated, digeſted, determined, and approved, or rejected; and from thence again, ſuch Determinations to be regiſtered in the Memory, that they may be ready, upon all Occaſions, to be produced for further Uſe; and this, I think, may ſuffice for the preſent, to ſhew, that Man, as a living, intellectual Creature, is, in many Reſpects, the Repreſentative or Image of the Univerſe.

Hitherto I have only conſidered Man, as he is partly upon the Level with other Animals, and as he is the Product of Nature, and her principal, viſible Repreſentative; and what I conſider as ſuch, will be of great Uſe to us, in the more ready Knowledge of the Original, when we ſhall conſider its conſtituting Parts particularly; before I proceed

ceed to which, I muſt here make a ſeaſonable, and very uſeful Digreſſion, and ſay ſomewhat of Man, as he is the Image of God, for two Reaſons; firſt, becauſe God in the Creation, and Nature in bringing him forth, have diſtinguiſh'd him, with two Advantages above other Animals; the firſt of which, is his erect Form, whereby he is inabled not only to look downward as other Animals, but, if he pleaſes, to look upwards too; and ſecondly, by his Capacity of Speech; both which render'd him capable, even in this State of Nature, to obſerve, collate, and determine, ſuch Notions from ſenſible Objects, and to communicate the ſame to others of the ſame Species, and thereby become more ſociable, inſtructive, and uſeful, in the Oeconomy of this Society, than that of other Animals. Though we may obſerve a very excellent Oeconomy among ſeveral

veral Kinds of them, eſpecially the induſtrious Bee, *&c.*

Secondly, I muſt ſay ſomething of Man, as he is the Image of God, becauſe it is greatly conducing to the main Scope, and ultimate End, for which I have undertaken to conſider him as the Image of the Creation; namely, as by proper and gradual Steps, to bring him to the clearer and readier Apprehenſion, and Knowledge of God, which is the ultimate End and Happineſs, that his Nature, with all its colateral Advantages, is capable of. And,

Thirdly, Becauſe hereby will alſo appear ſome Rays of Light, whereby to diſtinguiſh betwixt the immediate Creation of God, from the mediate Productions under the Oeconomy of Nature.

CHAP.

CHAP. V.

Of Adam *in a State of Nature; of the Image of God; of the Fall, and Reſtoration, and of the Propagation of Souls.*

AS the Nature of Occult and Spiritual Things is beſt diſcovered, by comparing them with their Contraries; therefore I ſhall, on this weighty Occaſion, take this Method; namely, place the Spiritual Man, in Oppoſition to the Natural Man; and firſt, ſee wherein they differ; and then, ſecondly, by what Means this Difference is brought about. To do which, I cannot at preſent diſcern a more fit Compariſon to deſcribe this Difference by, than to conſider the Difference betwixt a Man born Blind, and a Man that has all his Senſes perfect.

I have obſerved Men very well ſatisfied, and contented, in a State of Blindneſs; for when I have reaſon'd with 'em, concerning the Nature, Uſe, and Pleaſure of Sight, one particularly told me, he thought himſelf more happy without Sight, than he ſhould be with it; and his Reaſon was, becauſe he ſuppoſed, Sight would interrupt the Satisfaction he had in conſidering and enjoying thoſe Things, which his other Senſes offered to his Mind, in the Enjoyment of which, he thought himſelf very happy. But how abſurd and ridiculous this ſounds to a Man that duly values his Sight, is too plain to need any Exemplification; and much like this, is the Difference betwixt the Natural and Spiritual Man. Yet this I take to be the Caſe of Man, in his State of Nature; he is content to grub on, in, and entertain himſelf with, the meer Objects of Senſe; and thinks it but a Diſturbance to his Quiet and Satisfaction,

tisfaction, to entertain him with any farther Speculations, than contribute to the Preſervation of his Species, and gratifying his Appetites; and the whole Benefit of his Intellect reaching no farther, he was Mortal as other Animals; thus much for the Man, as he came firſt out of Nature's Hand.

But he being provided with the Ability of looking about him, and communicating his Obſervations to his Companions, when he ſhould find Occaſion for it, as before obſerv'd; and God being pleas'd with his Creation, as being, *in* all the Productions of it, very good for his Purpoſe; but eſpecially his Eye being upon Man, he propoſes to improve him from being the Image of created Productions only, to bear his own Image, and to the Intent that he might have Dominion over the reſt of the Creatures in this lower Region of the World, (but not ſo, as to alter or turn Nature out of her Courſe,

Courſe, in any Reſpect.) Now the Method which God took to place his Image in Man, to repreſent it after a human Manner, was to graft upon, or into this natural Stock, ſomewhat reſembling the Divine Stock, or Nature, and that ſo very like it, and ſo near allied to it, that it was capable of bringing forth Spiritual Fruit, reſembling that of the Divine Nature.

Even ſuch Fruit did this new Graft bear, as render'd the Man capable, not only of governing this Part of the Creation, as God's Vice-Roy, but alſo to know the Nature of every Creature, and give them their proper Names accordingly.

This was a noble Acquiſition indeed, whereby to elevate the Human Nature from being a grubling in the Earth, to become the Prince of that, and all the Inhabitants in it, and of the Sea alſo; and

and this was the State of the Caſe ſo far.

The next thing to be enquired into is, of what Nature this Graft was? The ſame Author tells you that *God breathed into his noſtrils* (the neareſt Perforation to his Intellect) *the breath of life, and Man became a living ſoul.* Note theſe Words, he *became a living ſoul*, which implies his Intellect was mortal before, becauſe with reſpect to the preſent State of Life, he was a living intellectual Being by Nature before.

But here 'tis worth enquiring what was this Breath? What Breath has God, who is a pure Spirit void of Accidents, eſpecially ſuch groſs ones as breathing? Why truly 'tis a Myſtery that puzzles many great Heads, notwithſtanding God has elſe-where reveal'd it, in as plain Words as 'tis poſſible for one Man to ſpeak to another, that it is, *viz.* Wiſdom, for ſhe is the Breath of the

the Power of God, flowing from the Glory of the Almighty, the Image of his Goodneſs, having all Power, and is immortal, entring into holy Souls. For God loveth none but him that dwelleth with Wiſdom, and accounts ſuch only his Friends; read the Wiſdom of *Solomon*, where you have her admirable Deſcription at large.

O bleſſed God! who has beſtow'd ſuch a Gift upon the Humane Nature in our firſt Parent, to graft into him thy Image, containing thy Power, Goodneſs and Immortality, to enable him to know and poſſeſs all things in Heaven and Earth, yea even God himſelf to all Etetnity; and has prepared for them that continue in his Love, ſuch unſpeakable Things as have never entred into the Heart of Man to conceive.

So then God grafted into the Intellect of the natural Man, a Poſſibility of being or becoming wiſe, that

that is, like God, or godly; the Beginning of which is, firſt to believe and fear him; but the Man did neither of theſe, for all the Skill he had attained by this Sanction, that was impreſt upon him; becauſe the firſt Opportunity he had of breaking in upon the Rule and Law of Wiſdom, he ſhews, he did not believe what God had told him, but believ'd and practis'd the quite contrary; whereby the Growth of this Graft was ſpoil'd. Yet not ſo as to be quite extirpated, but the Stump of it remain'd; for tho' by this Rebellion his Body became mortal, his Intellect, to his Sorrow, remain'd immortal, which render'd his State then much more dangerous than it was before; for then he was in a State of Innocency, but now in a State of Guilt, and as ſuch under the Reſentment of God, for abuſing this excellent Boon he had in Kindneſs beſtow'd on him; and conſequently he was liable to the ſevere Juſtice

of

of his moſt indulgent Benefactor; becauſe he had defil'd himſelf and defac'd his Image, which cannot, by Reaſon of its Purity, thrive in an impure Mind.

Now what the Impurity was, and of which kind, I ſhall at preſent paſs by the Particulars of it.

But this is certain it was occaſioned by Luſt, which is of that Nature, that it always wars againſt the Spirit; and therefore where any Luſt is entertained in the Mind, tho' not actually put in Practice, it defiles the Intellect, blinds the Mind and Underſtanding, and cauſes ſuch an Impediment in the Co-operation that ought to be in our Intellect with the Spirit of Wiſdom, that however the Stump may remain, yet it can have no Growth or Progreſs, farther than to form a perplext Knowledge and Conſcience of Guilt, which will on all Occaſions gnaw and ſubvert the Quiet of the Intellect to Eternity, it being now become

come immortal; unleſs by the Favour of God, the ſame be admitted to an active Faith, Repentance and Obedience, and ſo re-admitted into a State of Reconciliation; and this was the State of *Adam*.

But God, like a compaſſionate Father, relents, and ſoon offers him an Opportunity to lay hold on him again, and by Faith in the Promiſe of the *Meſſias*; who had undertaken not only to pay the old Score for him, and his Poſterity, but alſo that he would take upon him to fulfil the whole Will of God, that is, to abſtain from all Luſt, and do all manner of Good, according to the pure Nature of Wiſdom, (and to which his whole Life was as exact a Parallel as that of two parallel Lines,) with this Condition on *Adam*'s Part, that if he would accept of this Offer, and for the future believe the Promiſes and Threatnings of God, and join to it a ſincere Repentance and Amendment, the old Score,

Score, for which he had merited a perpetual Separation from God, ſhould be obliterated; and that he wou'd receive him again upon the Account of the *Meſſias*'s Performances, and that ſo doing, he, and all his Poſterity, joining in theſe Meaſures, God would accept him and them as his Children, and make them Coheirs of his Kingdom. Now *Adam* cloſing with this Propoſition, his State was then much amended, and his Poſterity in him; from what it was, either in his State of Nature, or in his former State of Glory; becauſe now he is united and grafted to God, in the Perſon of the *Meſſias*, by Faith; who is become his Surety and Repreſentative, to perform all Acts and Deeds in him, and for him, provided he keep Faith with him, and does not wickedly affront and abandon him; nothing leſs than which, can cancel the New-Covenant.

Thus you ſee the Stump of the Graft is reviv'd, and, proportionable

to the Culture and Care in cheriſhing, it is entertain'd with; it encreaſes, and grows up in Wiſdom, unto the Fulneſs of the Stature of Chriſt, in whom the Fulneſs of the Godhead dwelt Bodily.

And thus you likewiſe ſee what was the Caſe of *Adam* in a State of Nature, before he receiv'd the Sanction of Wiſdom, and Immortality; what was his State when he had receiv'd it, what, when he had defac'd it, and in what a bleſſed State he was in after, and his Poſterity are in now, if our own Neglect and Obſtinacy do not render us unworthy of it, and which nothing but Breach of Faith and wilfully oppoſing the Holy Ghoſt, can defeat us of, as aforeſaid.

There is one thing, tho' a Digreſſion, yet to be ſpoke to, which has been, and is variouſly opin'd, which is, whether the Soul be propagated with the Body, or not; the Doubts concerning which, I conceive ariſe partly

partly from the promiſcuous Uſe of the Words Soul and Spirit, and partly for want of a tollerable intelligible Deſcription of 'em both.

I'll here venture to give my Opinion, which I ſubmit to the better Judgment of all ſober and diſcreet Chriſtians.

The Soul, I take to be the Life, or vital Spirit, ſeated in the Nutritious Juices, *viz.* in the arterial Blood of Animals, or the Nutritious Juices of Vegetables and Minerals, which gives them Life and Vegetation, of which I ſhall ſpeak more particularly in its proper Place.

By the Spirit, I underſtand that which performs the Senſitive and intellectual Offices, and has its Seat and Operations principally in the Brain, and has for its Vehicle, a ſubtile Juice, or Vapours, prepared in the Brain, of the vital Spirits, brought thither by the Arteries, and there concocted, and prepar'd for that Purpoſe; which Juice, or Va-

pour, in conjunction with the Intellectual Spirit, are vulgarly and equivocally call'd the Animal Spirits, in Animals.

But in Men, the intellectual Spirit has the Sanction of Wisdom, and in that Immortality stampt upon it, or grafted into it, as aforesaid.

Now I see no Cause to doubt, but that the same is propagated in Generation, because it is become the most essential Part of the humane Nature, and that which it can never be separated from. For if this Capacity of being wise, and consequently good and godly, is perverted, in the use of it, to wrong Ends, 'twill not fail to accompany us in all the lamentable Consequences of it; otherwise, where is the Immortality, after Death and Judgment?

Therefore considering, that as in the whole Course of natural Productions, we see every thing (unless some preternatural Cause intervene) begets its Like, with respects to all the

the eſſential Parts of it; I conclude (for my ſelf only) that Man, with all his Eſſentials, are in like Manner propagated, and ſhall in like Manner riſe again, with Abatement of the groſs Terreſtriety of the Body, like unto the glorious of Body of the ever bleſſed Jeſus, *to whom with the Father and the Holy Ghoſt, be all poſſible Adoration, Homage and Obedience, Wiſdom, Power and Dominion now and ever*, Amen.

CHAP. VI.

Of Paradiſe; Of the Tree of Life; Of the Tree of Knowledge; Of Humane Reaſon; and of Conſcience.

PAradiſe is repreſented to us, by the Holy Pen-man of this Hiſtory, under the Figure of a Garden, moſt pleaſantly ſituated, and accommodated with every thing uſeful to entertain, pleaſe, and gra-

tifie the Perſon, to whom the Culture and Occupation of it was committed and intruſted; and that for his own proper Behalf, and to continue in Poſſeſſion, ſo long as he ſhould conform himſelf with the Rules propos'd by the Owner and Planter of it; but that upon Default he ſhould loſe that Privilege.

Whether this Part of the Hiſtory is litterally, or figuratively to be underſtood, has been long and often debated, tho' I think not determin'd with a ſatisfactory Perſpicuity; therefore I'll humbly lay down my Opinion.

Firſt then, with Reſpect to the Place.

The Place of this Garden, conſider'd litterally, as being a Part or Portion of the Earth, I think it has not yet been diſcover'd, or made known to any Body ſince *Adam*, where it was, or at leaſt I conclude ſo, becauſe I do not find any Hiſtory gives account of it; which is one

Reaſon

Reaſon why I ſuppoſe it to be intended as a Parable only.

Secondly, Becauſe thoſe Places that the ſame Author intends to be litterally underſtood, are found and known, as well as the City where we live, and as *Jeruſalem* and all the Parts of the Holy Land, which are as exactly deſcrib'd and known as any other Part of the World; and therefore I conclude that Paradiſe is not to be underſtood in a litteral Senſe, but as a Parable, repreſenting or alluding to ſomewhat more eſteemable and permanent; which that it is ſo will appear from the Product placed in the Center of it. *viz.* The Tree of Life, and the Tree of Knowledge.

Now what the Tree of Life is, and that it was not a Vegetable planted in the Earth, but in the Humane Intellect, is as plainly revealed to us, as any litteral Truth in Holy Writ, *viz.* that it is Wiſdom; alſo what Fruits it bears, (ſuppoſing it to

be entertain'd with due Nurture and Culture) *viz.* that this Tree conſiſts of a Graft, placed as Wiſdom in the Humane Underſtanding; the Fruit of which is Faith, that is an entire Aſſent and Conformity to revealed Truth. When this Graft buds, (for it never ſtands at a Stay, being plac'd in good Stock, *&c.*) it is the Fear of God. But the Bud, you know, is ſoon tranſlated into Bloſſom, and then it is Hope in God; and then as the Bloſſom diſappears, the Fruit comes in View, and that is Love. Love to Truth, Love to the Fountain of Truth, God; Love to his Members, that is our Brethren; Love, which is ſtronger and more laſting than the Univerſe, and even Death it ſelf. Love, which contains in it, all humane and divine Virtues; Love, which is immortal, and unites (us inſeperably) to God. Inſomuch that *neither Life, nor Death, nor Principalities, nor Powers, nor things preſent, nor things to come, or any other*

other Creatures, ſhall ever be able to ſeparate the Poſſeſſor of it, *from the Love of God.* O excellent Fruit, *viz.* Charity, abounding in every good Work; but abhorring every evil Way. And this for the preſent may ſerve to have been ſaid of the Tree of Life, *viz.* that it is as a Seed or Graft of Wiſdom impreſt on the humane Intellect, the Fruit whereof is Charity.

The next in Courſe to be ſpoke to, is, the *Tree of Knowledge of good and evil.*

It ſeems to me that from the Beginning there has been a Deſire of Knowledge, even in very Animals, tho' in them improveable but in a low Degree; for we may obſerve how ſome of them, as well as little Children, will examine every new thing that is offer'd to their Senſes, they'll view it, ſmell to and taſte it, and according to the Fitneſs or Unfitneſs of it, to gratifie or entertain, either, their Senſes or

Intellects; ſo they either entertain or reject it, and often they come off with a loſs too, in their Purſuit of even that low Degree of Knowledge; for ſometimes their Curioſity leads them to touch, and even taſte the Fire, and other hurtful things, and then they're burnt, or poiſon'd, or fall from a Precipice, by endeavouring to look to ſomewhat below them, *&c.*

This Deſire of Knowledge, it ſeems, grew up with *Adam*, without Regard or Diſtinction to what; whether it was good for him, or evil. But this Inclination of getting Knowledge, it ſeems, Nature had furniſh'd him with, and made it part of himſelf, as are all the other natural Affections and Paſſions, all which were very good.

Now whilſt *Adam* was in his State of Nature, and without any Circumſcription but the Law of Nature, this Curioſity might poſſibly be uſeful and divert him, but could not

not much hurt him; tho' ſometimes we ſee even the Curioſity of other Animals carries them to their Deſtruction, as before obſerv'd; but what then? they are but temporary, and as Shadows, they paſs away, and are then converted to other natural Uſes; and whether they are demoliſh'd ſooner or later, it matters little; for if they're demoliſh'd out of one Shape, Nature preſently eſſays to convert them to ſome other Uſe, ſuch as beſt ſuits her Occaſions and Intentions.

But this was not *Adam*'s Caſe; he was not left in a State of Mortality, but was (by the ingrafting of that Capacity of being wiſe, into his natural Intellect) become immortal.

Now I make no doubt, but he was very ſoon ſenſible, that he was very much improved by the grafting of this additional Power; becauſe, as before, he was only capable of diſcerning the Out-ſide of the Creature,

Creature, and ſo might know ſomething of their Natures, ſo far as his Senſes could conveigh to his Underſtanding, by a practical Expe-rience, ſuch as ariſes by comparing Contraries, as that a Dog is a fami-liar, but a Wolf, a voracious Crea-ture; that a Fox is a ſubtle, but an Aſs a ſilly Creature: So like-wiſe, that Honey is pleaſant, but Wormwood unpleaſant to the Taſte; thus far he ſtood fair with his In-tellect then. But now he knows how to diſcern their Natures, with Regard to their reſpective Genius's and occult Inclinations and Intellects, and to give every one his diſtinct Name, proper to his Nature. The Caſe here was mightily alter'd with him, and undoubtedly the natural Bent he had to Knowledge, was ex-ceedingly gratify'd herein; and thus far all was well, and his Knowledge daily encreas'd, ſo long as he kept his Affections and Paſſions in a due *decorum*, ſo as not to exceed their proper

proper Bounds; for we muſt gratifie our natural Inclinations and Affections, (yet according to the Rules of Wiſdom) *viz.* to eat and drink to live; but not live, to eat and drink to Exceſs. We are to gratifie our natural Inclinations in a conjugal State, for propagating our own Species, theſe are good, and neceſſary, and conſiſtent with Wiſdom, and with the reveal'd Law of God too, as well as that of Nature; but to uſe any of theſe, or ſo much as luſt after them beyond theſe Bounds, defiles the Mind, and as ſuch taints the Intellect in ſuch a Sort, that the Graft of Wiſdom does not thrive well; and the oftner we gratifie any Luſt, the more its Verdure diſappears, and the Man degenerates from the Dignity of his Nature, and by an obſtinate Adherence to Senſuality, he becomes, inſtead of a Child of God, to be a Child of the Devil.

This

This I take partly to be *Adam*'s Caſe; his Curioſity led him to ſome Intemperance; for tho' he knew Good ſo far, and perhaps farther, then I can ſuggeſt of it; yet he did not know the Good ſo, as duly to eſteem it, and diſtinguiſh it from its Contrary, or to elevate his Notions of it to the higheſt Pitch, by comparing it with Evil; becauſe he had not had any Experience of that (the Excellency of occult Notions being moſt evidently diſtinguiſh'd thereby, as before obſerv'd) becauſe he knew no Evil, and conſequently did not ('tis poſſible, nay evident) ſet a due Eſtimate upon the Good he poſſeſs'd, which indeed was only the greateſt Good that God and Nature could beſtow upon him.

But this did not content him, for his Itch was after Knowledge, (tho' it was but to know what Evil was) and here his Affection breaks thro' it's Bounds, he falls into Intemperance,

rance, ſpoils the Stock, withers the Graft, loſes all its Verdure, and Beauty, and the Man is degraded even below the State of Nature; becauſe his *Quondam* Companions and fellow Creatures, kept within their Bounds.

Now what Appetite it was that *Adam* indulg'd to Intemperance, is a Secret worth looking into; for 'tis ſuch, I believe, as few of his Poſterity have eſcap'd. The way I ſhall take to look into this Matter, ſhall be, as I'd look into a Wound, or Diſeaſe, and judge of it by the Symptoms and Indications, *viz.*

When *Adam* and *Eve*, how ever they minc'd the Matter, had join'd in this Intemperance, and defil'd themſelves, and render'd their Intellect unfit to entertain the divine Light of Wiſdom, to their Joy and Comfort, as before; inſtead of becoming like God, in the Knowledge of Evil as well as Good, they ſoon found their Error; for whereas they

expected a great Income of Knowledge, and becoming like Gods, they found they were become more like Devils than Gods; and here appears the Weakneſs of carnal Reaſon, which takes a ſeeming, for a real Good; for as we ſometimes fooliſhly ſay, if a little is good, a great deal can't be bad: So here they had try'd and found by ſad Experience, that more than enough, of a thing ſimply good in it ſelf, is bad. For here they find themſelves ſtrip'd. Of what? For they had no Cloaths before. Strip'd of Shelter and Protection; for God, who had adorn'd them with Wiſdom, Honour, Glory, and Dominion above all the Creation, is now, from a Protector, become their Enemy; or at beſt greatly at odds with them: for they were aſham'd to ſee him, and therefore hid themſelves, as naughty Children do, when they fear Correction; and beſides this they patch'd Fig-Leaves together,

ther, and made Aprons to cover their Inſtruments of Generation, even both of 'em.

But why did they make Aprons, and not Cloaks, or Coats; why were they more aſham'd of what diſtinguiſh'd their Sexes now, than before? Why is the Woman ſentenc'd to have Pain in Child-Birth? for theſe are literal Verities, which all Women find the woful Effect of.

The manner of the Shame, of the Covering, and Sentence, ſeem to me a ſtrong Indication, that the Intemperance was Venial; nor does the Curſe ſtop here. But the Effect of it reach'd eminently to their firſt Branch, *Cain*.

For though they had a Precept to Multiply, to which no doubt but they uſed the proper Means, and then they gratify'd that natural Affection laudably. But how went it afterwards, when the end of Nature was anſwer'd for that Purpoſe?

Then

Then the Continuance of the ſame Practice becomes an Intemperance, and is beſides the Rule of Wiſdom, and tends to pervert the Intention of, and defile the Human Nature, and renders it impure, an unfit Soil for Wiſdom to germinate and flouriſh in.

This Intemperance not only degrades the Criminals, but likewiſe their Firſt-Born, *Cain*, he became a curſed Branch, ſlew his Brother, and became a Vagabond, and Abject, was caſt forth from the Society of the Sons of God.

For, God ſingles him out from the reſt of the Family, he and his, went remote, and built a City, and lived at Diſtance from them; and his Off-ſpring were called the Sons and Daughters of Men, but the reſt of his Brethren the Sons of God. For *Abel* being then dead, *Seth* was not born till God had eſtabliſh'd his Covenant with *Adam*, and his Poſterity in him.

For

For we find, that in the Days of *Noah*, God determined to deſtroy the World. For what? Becauſe the Sons of God took Liking to, and married the Daughters of Men; that is, the Males of *Seth*, and the reſt of the Family, took to them the Females of *Cain*'s Off-Spring, inſomuch, that thereby they had brought forth a curſed Mongrel and corrupt Breed, tainted, with *Cain*'s ſordid Cruelty and Oppreſſion; inſomuch, that all Mankind in general were corrupted by it.

To cure which Malady, and purify the future Generations from that Diabolical Taint, God deſtroys and drowns the World, to the end a new Breed ſhould be raiſed from the Seed of Righteous *Noah*, a great Favourite of Heaven.

From what has been ſaid, it ſeems to me very plain, that the Tree of Knowledge was Planted in *Adam*, as well as the Tree of Life, and what the forbidden Fruit of this Tree

Tree was; namely, the gratifying an inordinate Affection or Paſſion. And what Paſſion it was he gratified, and for which he was degraded, is likewiſe pointed out to us, as plain as is needful, and the Nature of it will admit, *viz.* Incontinence.

And what the rather inclines me to this Opinion, is, becauſe, we find that God has ſet particular Marks of Diſlike to all Seminal Impurities and Defilements, even in the Jewiſh Church, as being entirely inconſiſtent with the Nature of Wiſdom.

For look, how fooliſh, or like a Mad-man, we ſhould judge him; that becauſe he has an Inclination, or better Liking to Sow, than any other Part of Husbandry, he ſhould, after his Ground has been duly occupied, and the Seed coming up and thriving, be every Day ſcattering more Seed on the Surface, where it can take no Root, meerly to gratify

tify that Fantaſtical Humour and Inclination of ſowing, and thereby waſte the good Seed, and ſpend his Strength and Labour to no Purpoſe

The like may be ſaid of ſuch as uſe other Exceſſes to feed and nouriſh their Bodies; he that would every Day, or continually, buſie himſelf to Manure his Land, pretending to make it ſtrong and fruitful, whilſt he neglects Plowing and Sowing it, would be no leſs culpable, than he that would be continually ſowing Seed. Theſe are the Conſequences of feeding on the Tree of Knowledge, for though Knowledge ſimply be very good; yet when we come to feed upon it, and take a Complacency and Satisfaction in it, it becomes Evil, all which paſſes in Man.

And therefore, I ſuppoſe, that when we ſhall have compar'd this Propoſition, with that of our Bleſſed Redeemer, to the Thief next him on

on the Croſs; namely, *This Day thou ſhalt be with me in Paradiſe*; it plainly implies, that Paradiſe is not Local, or a Part of this lower World, as a Garden, *&c.* for if ſo, the Words of Chriſt did not come to paſs, for both their Bodies were buried that Night; and as to their Spirits, they have no Relation to Time or Place, in a State of Separation from the Body.

Having diſpatch'd the Tree of Life, and Tree of Knowledge, I come now to ſhew, that as it fares with the former, when the Affections and Paſſions break their Bounds, ſo it is with the Power of Reaſoning likewiſe; when we carry that Ability beyond the Rules of Temperance and Wiſdom, we ſhall fare as *Adam* did. Namely, inſtead of increaſing in the Knowledge of Truth, fall into groſs Errors.

Therefore, if you love Truth, and the Knowledge of it to increaſe; keep your ſelf from every kind of Luſt,

Luſt, and rather abate of the Rule of Temperance in all you do, think, and ſpeak, than exceed it; ſo ſhall you always be bright, and Wiſdom will not depart from you. This Courſe took *Moſes*, *Daniel*, *Eſdras*, and other great Favourites of Heaven, yea, even the Bleſſed Jeſus himſelf; and ſo have done, and yet do, all that intend to conform themſelves to him.

From hence ariſes a good Conſcience, enlightened with the Knowledge of Truth, as God is true; you'll know, as God knows; but when this is wanting, there the contrary ſupplies the room; to wit, an Evil Conſcience, defiled with erronious Notions and Principles; which propoſe Error for Truth, and Truth for Error, and then all your Conceptions and Reaſoning are ſubject to run counter to Truth.

Therefore if you deſire Happineſs and Paradiſe, accuſtom your ſelf to this eaſy Yoke of a good Conſci-

Conſcience; and in order to this, let your Reaſoning be ever circumſcrib'd with Wiſdom, which will always inſtruct you, and never depart from you, unleſs you ſuffer the Eye of your Mind to be blinded by Intemperance, or the Deſire of it, in any of its Branches.

So will the Tree of Knowledge, and the Fruit of it not hurt you, provided you do not ſuffer your Intellect to feed on it, but uſe it as an Inſtrument to raiſe the Intellectual Appetite to Wiſdom, the Tree of Life, as being the proper Banquet, wherewith to regale and elevate the ſame, to a Communion with the Spirits of Men made perfect, with Angels, and with God himſelf, yea, and will unite you to him in the Perſon of the Bleſſed Jeſus, your Head.

Thus will the flaming Sword, that keeps the Way to the Tree of Life, be Sheath'd, when all the Affections and Paſſions are circumſcrib'd

ſcrib'd with Temperance, which, when ever any one of them are let looſe, it ſhipwracks the Conſcience; and this is the flaming Sword, which cuts off the Avenues, or Way, to the Tree of Life, by departing from the Good; this is the Fruit of the ſly Serpentine Reaſoning, *viz.* Yea, hath God ſaid ye ſhall die, when he very well knoweth, that he has placed theſe Inclinations in us, and has not only approved of 'em as good, but commanded the Uſe of 'em, and made them a neceſſary Ingredient of our Being. How can that be an Inſtrument of Death, which God himſelf has made and ordained to be the Means to preſerve, cheriſh, and multiply our Species? Certainly, if the Bounds or Limits ſet us are Good, and yields the Knowledge of Good to us, 'tis impoſſible but inlarging our Bounds, will likewiſe encreaſe our Knowledge of

Good, and ſo by Degrees we ſhall be knowing all Good, like unto God. But alas, this was their Infidelity, they did not believe God, but adhered to their carnal Reaſon, void of the Light of Wiſdom, and this let them into the Secret of knowing what is before hinted; namely, that to know more than enough of any Thing ſimply Good in itſelf, becomes Evil; and by this dear-bought Experiment, they became woful Monuments of the Truth and Wiſdom of God, and their own Follies; for I do not ſuppoſe, that upon one ſingle Experiment of this Kind, they were ſo totally caſt forth from the Favour of God, though once is too much; for when we conſider the uſual Long-ſuffering, and tender Compaſſion of our Heavenly Father, and that there was One Hundred and Thirty Years for the Operations of this Proceſs, before *Seth* was Born.

No

No doubt but they, *Adam* and *Eve*, had given many ſolid Proofs of their Infidelity, in giving a looſe perhaps, and not unlikely, to all their Appetites; and ſo by a Cuſtom, they at laſt arrived to a total Blindneſs of Underſtanding, and Knowledge of Good, and entirely adhering to the Evil.

And ſo on the other Hand, 'tis not unlikely, that when God had readmited *Adam* into a State of Reconciliation, by Faith in the promiſed *Meſſias*, his Wiſdom came to him again by Degrees, as he had abandoned it before; and that as he had by Degrees indulged himſelf in evil Habits, ſo he might by Degrees, be accuſtomed again to the regular Habits of Temperance: Of the Truth of which there ſeems to me to be a ſtrong Preſumption; firſt, from the ordinary Methods of God's Long-ſuffering, as aforeſaid, and his gentle Dealing with Mankind, in Condeſcention to their In-

firmities: But alſo, as I conceive, with Regard to the long time he was upon his good Behaviour, before he was permitted to propagate any more of his Species, untill he was well eſtabliſhed in an habitual Temperance and Purity, becauſe (as it appears by the Sequel) God intended to ſeparate their future Seed from that of the Off-ſpring of *Cain*, as is before hinted; and in which Reſpect, the greateſt Part of *Adam*'s Poſterity, till the Time of *Noah*, became Delinquents, by mixing with the Seed of *Cain*; which, with the evil Conſequences of it, and other Impurities practiſed among 'em, brought on the Flood. And that this is the true State of the Caſe, ſeems to be paſt Doubt; unleſs the Opinion of ſome, who hold the Exiſtence of *Præ*, or *Peter Adamites*, be admitted, which I do not diſcern to be warrantable from any part of this Hiſtory, which carries with it all the marks of Truth, that the

the Nature of any Hiſtory is capable of.

The Sum of what has been ſaid in this Chapter, is this, That wherever the Tree of Life, and of Knowledge are, there is Paradiſe; that theſe Trees are in a good Conſcience, or Intellect, of which the Tree of Life, (*i. e.*) Wiſdom, is its proper Joy or Food, and Satisfaction, (Joy and Satisfaction being the Food of Spiritual Beings.)

But if willingly, the Intellect joys, and takes Satisfaction in the Tree of Knowledge, its Conſcience is thereby defil'd, which if perſiſted in, *ipſo facto* cuts it off from any Acceſs to Paradiſe, and the Tree of Life.

Nor would I be underſtood, as if I were of Opinion, the Evil Spirits, or Devils, had not a Hand in the Lapſe of Man, becauſe I have hitherto not touch'd at this Matter, which I leave for its proper Place.

Hitherto I have touch'd at the Nature of God; and his Aim in creating the World; at the Hiſtory of the Creation, with the Order of its Proceſs; at the Human Nature, or Man in his various Capacities and Circumſtances, with Regard to the ultimate End, in order to which this World was created; at the Defections, which render'd him unfit for the ultimate End to which he was aſſigned in the Creation, namely, to be a living Member of his *New Jeruſalem*.

And ſeeing our natural and acquir'd Unfitneſs for this Purpoſe, conſiſts, in not being Squar'd by the Rule of Wiſdom, which is the Law of God, the Tendency of which is, ſo to circumſcribe our Affections and Paſſions, and conſequently our Thoughts, Words and Actions, (being the Fruits of our Minds) within the Circle of Temperance, as to render them a fit Stock whereon to graft all Humane, Moral, and Divine

Divine Virtues, in the Practice of which conſiſts our Conformity to, and Union with the Divine Nature, and whereby we become ſuch Polliſh'd Stones, and Precious Jewels, as are requiſite for that Spiritual Permanent Building, whereof God has determin'd himſelf to be the Light and Temple.

Therefore I ſhall now proceed to what I promis'd in the Concluſion of the firſt Chapter, namely, to ſhew the Inſtruments or Means, whereby this Fitneſs in Man, for this Building, is effected, which be chiefly theſe.

The firſt Inſtrument uſeful in this Work, is the Revelations of God's Will, handed down to us in his Church; and the Uſe of it, is to work in our Minds a firm Belief of the ſame, in order to ſettle in our Minds an awful Reverence, and filial Fear to offend, with a ſincere Hope, and entire Truſt in him, and an ardent Love to him.

The second Instrument is, That God himself came down from Heaven, took Humanity upon him, and by the whole Course of his Life, gave us a perfect Pattern how to comport our selves in all things therewith, and thereby, as well as his Doctrine, to explain and fulfil every jot of the aforesaid Law.

The third Instrument is, the Apostolical Order of Men he ordain'd in his Name; first, To invite us; secondly, to Instruct us by Doctrine; thirdly, To initiate us by Baptism; fourthly, To watch over, Discipline and Govern us. Fifthly, To unite us into one Body, by handing to us the Blessed Communion of Christ's Body, and thereby incorporating us in him. Sixthly, In giving them Power to absolve us, being Penitent, and heal our Backslidings, and bless us in his Name; seventhly, In offering Sacrifices of Prayers, Praises, and Thanksgiving, with

with whatever elſe is acceptable to God, for us.

The fourth Inſtrument is, the Legacy of the Bleſſed Sacrament of the Holy Communion of his Body, the Benefits of which are too great to be expreſt in Words; becauſe by it, firſt, the Grace of God is given unto us; ſecondly, we become united and incorporated into one Head, Chriſt; thirdly, we are made Partakers of the Merits of his Sacred Paſſion, and the Remembrance thereof renewed; fourthly, Charity is inflamed; fifthly, Our Weakneſs is ſtrengthened; ſixthly, New Purpoſes are ſtirred up to all Goodneſs; ſeventhly, A moſt pretious Pawn of everlaſting Life is given us; eighthly, the Forgiveneſs of our daily Errors and Failings is adminiſtred unto us; ninthly, we ariſe from Death to Life; tenthly, the Flame of our Paſſions and Affections are abated and regulated; eleventhly, by it Chriſt entereth to dwell in us; and twelfthly,

thereby conforms us to his own Image, finiſhes and poliſhes us, and fits us for to become living Stones in his new Building, which is the end of our Hope.

The fifth Inſtrument is, the univerſal Law of Nature implanted in our Minds, whereby we are upbraided or juſtified in all we do, according as we conform to, or deviate from, its Rule, of doing as we would be done by.

The ſixth Inſtrument is, the Miniſtration of Angels, prompting us to all Good, and guarding us from apparent Evils.

The ſeventh Inſtrument is, the Inſpirations of the Holy Ghoſt, which gives us a Byas, and Inclination to, and ſupports, ſtrengthens, and enables us, by enlarging our Hearts, to run the Ways of God's Commandments.

The eighth Inſtrument, or Means, is Death, or a Change, whereby our Bodies become Tranſlated from this

this groſs State, in order to a glorious Reſurrection, like unto that of the ever-Bleſſed Jeſus.

Theſe are the Inſtruments, or Means, which prepare, ſquare, poliſh, finiſh, and make us fit Ingredients to enter into the *New Jeruſalem*, deſcribed in the two laſt Chapters of the *Revelations*, where. ſhall be Fulneſs of inexpreſſible Joy, and ſo full of Glory, as no Tongue, or Pen, is able to expreſs.

And here let us ſtand amazed, admire and adore, the inconceivable Depth of the Riches of the unexhauſtible Fountain of Wiſdom, and Love of God, which appears in the Contrivance, and Combination, or Agreement of all the Parts aſſigned, and tending to effect theſe great Performances; as firſt, building this great Fabrick, for the ſake of poor, frail, helpleſs Man; and then tranſlating him from this wretched, changeable State on Earth,

to

to a Glorious Permanent State, to be preſent with him, beholding and rejoycing in his Glory for ever.

Aſſiſt me here, Oh ye Sons of Man, ye glorified Saints, ye Angels, Arch-angels, Cherubims, and Seraphims, and all the Powers of Heaven and Earth, to admire, adore, and exult, with endleſs Praiſes and Thankſgiving, aſcribing all poſſible Glory, Honour, and Dominion, to our Lord, for he is abundantly worthy to be praiſed, and ſuper-exalted for ever.

To the aforeſaid Means, to fit us for our great, and laſt Change, I might have aded thoſe of Devotion, Prayer and Abſtinence; all which diſpoſe the Mind to a Conformity to the Laws and Example of that compleat Pattern, the Bleſſed Jeſus, who ſo exactly and perfectly circumſcrib'd all the human Affections and Paſſions, with the Circle of Temperance, that in the Place where

where, we exceed in the Executions of the ſame Vices, by the Inclination to them, being riveted in our Natures; there the Human, Moral and Divine Virtues appeared in him.

Now he that deſires to know how far he is advanced, in Conformity to this Pattern, let him conſider how he encreaſeth every Day in inward and outward Humility; how he ſupports Injuries; how he bears other Mens Weakneſs and Failings; how he ſuccours the Neceſſities of his Neighbours; how he has Compaſſion, and is not offended at the Defects of others; how he finds his Hope in God, in Time of Tribulation; how he governs his Tongue; how he keeps his Heart; how he keeps under his Body, with all the Senſes, Appetites and Paſſions thereof; how he deports and ſupports himſelf, in times of Proſperity and Adverſity; how all his Affairs are circumſcrib'd with Diſcretion; and above all theſe, let him conſider, whether

whether he be dead to the Love of Honour, Pleaſure, and Riches; and according to his Advancement or Defects he has made in theſe, ſo let him judge of his Fitneſs or Unfitneſs in the End; to have adminiſtred to him an Admittance into that glorious Building, and Kingdom of our Lord Jeſus Chriſt.

THE

THE

Second Part.

CHAP. I.

Concerning Angels and Devils, their Virtues and their Vices.

THE Angels I conſider as a Part, or Members of the World, and are of four ſeveral Orders, *viz.* Angels, Arch-Angels, Cherubims and Seraphims; they are elementary Intellectual Beings, which are capable, upon Occaſion, to put on various Shapes or Bodies, and converſe by vocal Speech,

or

or otherwiſe by communicating their Thoughts and Aids in ſuch a Manners as is proper to them, tho' we can't deſcribe how they inhabit all the Elements, and many Elementary Bodies.

Their Buſineſs is principally to glorifie God in miniſtring to thoſe that ſhall be Heirs of Salvation, whom God is pleaſed to conſider as his Glory.

But then colaterally they are neceſſary Ingredients to execute the Will of God on excentrical Occaſions, as well as to ſupport the OEconomy of the World in many Reſpects; for as much as they are capable of great Knowledge, Agility and Strength; and as ſuch, to do great Feats, adequate to their reſpective Commiſſions; inſomuch that one of them ſlew 185000 Men in one Night, *&c.* And thus they are Agents in natural and preter-natural Performances, as I have but juſt touch'd at; ſo ſhall they be in Demoliſhing

moliſhing the World of which they are now Members; for they are redeemed from Mortality as well as Men, and therefore the good Angels will remain in the Favour of God, when this World ſhall be conſummated, and a new World be made, wherein the Fruit of the Tree of Knowledge will be void, becauſe what-ever is poſſeſs'd here by Faith and Knowledge or Speculation, ſhall there be enjoy'd in the full Fruition of it; for there our Joy in the Love of God will ſo abound as to be an endleſs Raviſhment to the Mind. But to my Point, It is manifeſt from the ſad Experience of the fallen Angels, that about one Third Part of them being tainted with Intemperance, and meer ſpeculative Reaſoning, taſted the Tree of Knowledge, that is, rejoiced and took Satisfaction in, and fed on their Speculations and Knowledge, which brought forth in 'em the Fruit of Pride, lifted them up in Contempt

tempt of God and true Wisdom, whereby they cut off themselves from the Tree of Life; the like to which they suggested to *Adam* and *Eve*, to attempt likewise, with which they closing, their Wills became like them; for which Reasons all such as do reject the Offers of the New-Covenant will have their Portion with the fallen Angels; that is, for ever to feed upon Knowledge, such as it is (tho' it is a true Knowledge too) *viz.* that they are for ever debarr'd from the Tree of Life, the only Food that can rejoice and satisfie the Mind.

Hence we may observe, and infer, how fatal Faction and Rebellion must be in a State.

For if the third Part of the Stars are fallen from the Heavens, by the Sedition and Revolt of Angels, how soon may a little State here below be unravel'd? when it is and has been their Business and Profession, ever since, to devour, and instigate Men

to

to devour each other, and, if poſſible, to draw all the World into their own deplorable Circumſtances; but they are bound, and can go no further than their Tedder.

Yet as Caſes ſtand, God knows, the more is the Pity, a ſhort Tedder will ſerve the Devils Turns, for they never lived ſo idle a Life, I believe, ſince they had a Being; for we ſee Mankind generally take care to anticipate them, and ſpare them the Trouble to ſuggeſt Evils to them, which they are very skilful in, by reaſon of their great Knowledge in the Nature of the Creatures; every Man having his peculiar Inclinations more ſtrong to one thing than another, according to the Conſtellation of their Nativity, which they can readily diſcern, and ſo know how beſt to ſuit their Suggeſtions to them.

But as I was ſaying, they are rarely under a Neceſſity of uſing this Skill, becauſe Men anticipate them, by

by a ready reſigning all their Inclinations to a Looſe, as if their chief Happineſs conſiſted in abandoning the Tree of Life, and feeding upon the Knowledge of Evil. —— A ſad (but manifeſt) Truth in a Chriſtian Nation profeſſing the higheſt Purity!

Thus Chriſtians, 'tis plain what your Caſe is, and what your Warfare is; the good Angels miniſter to you good Suggeſtions to Temperance, the Devils likewiſe miniſter to you evil Suggeſtions to Intemperance; the Fleſh ſtands neuter; becauſe Nature brings nothing with it that is Evil; but on the contrary, every thing very good, and is approved as ſuch, by God, the Projector and Author of it: But ſo it has happen'd, that by the Failure of our firſt Parent, our Natures have receiv'd a Taint, whereby the Bias of them tend to too liberal a Uſe of the Creatures, which you may obſerve is not in other Animals, and this I call the Effect of Original

ginal Sin. And therefore the Fleſh too is now become an Enemy to its own Well-being, with that of the Intellect; ſo that now you have three Enemies to War with, *viz.* the World, the Fleſh and the Devil; all which ſuggeſt and incline to Intemperance.

But then you have three Allies to aſſiſt and defend you in the Combat, much more potent than your Enemies, which will never ſuffer you to be vanquiſh'd, unleſs you will, Coward like, reſign to them; namely, the Holy Ghoſt, to ſuſtain you with Courage; Wiſdom, to be the Conduct of your Will; and the good Angels, to miniſter to, and aſſiſt you: Moreover, your Enemies have no Armour, when as you have the whole Armour of God (if you'll but wear it about you) whereby you will be able to quench all the Darts of your Enemies that they cannot hurt you.

Now

Now that you may never be found without your Armour, and ſo be ſurpriz'd and vanquiſh'd, you have only one Point to manage, and that is, to let all your Joy and Satisfaction ariſe from Wiſdom, the Tree of Life, and then all your Affections will be ſet on Things that are above, on Things appertaining to Godlineſs, all which are conſummated in Charity, as before obſerved; and then you have gain'd one Ally more than you had before, and the Enemy one the leſs, namely the Fleſh, with the Affections of it, being now ſpiritualiz'd, gives you the Odds of two to one, beſides the Odds you had before. Moreover, the Power of the World and the Devil, is hereby totally Innervated; for whilſt your Affections keep only in their Circle, theſe have no Power to attack. So that, if you pleaſe, you may, by the Favour of God, become more than Conquerors through, and be united to, him that loved you,

and

and have administred unto you an Entrance into the everlasting Kingdom of our Lord Jesus Christ, and be fill'd with Joy unspeakable and full of Glory: To which God of his infinite Mercy bring us.

Now as to the particular Services of the Angels in the Course of Nature, and Support of this World, as constituting Parts of the same, I shall touch, at as it will fall in my way here after.

And having, as I suppose, said enough concerning occult Natures, for the Purposes propos'd, we shall return to, and thereby be able the better to understand, material Natures, and their Bodies, which shall be my next Business to enquire into; and first of the Elements in the State we find them.

CHAP.

CHAP. II.

Concerning the Elements, both ſenſible and inſenſible; their conſtituting Principles, and thoſe of other Productions.

THE ſenſible Elements, or rather the Elements that are obvious to our Senſes, are four, *viz.* Earth, Water, Air and Light, which is vulgarly called Fire, but not properly, becauſe Natural Lights in their own Spheres, are not Fires, tho' Lights ſhining into the Atmoſphere, yield Heat, or being kindled there, conſume their proper *Pabulum* or Fewel, but in their own Spheres 'tis otherwiſe; for that which in the Atmoſphere is called Air, is in thoſe large Expanſions much more ſubtle, and is call'd *Ether*, and is not capable of producing a Fire, as is the Air, nor will it ſerve for any of the Uſes, to which the Air is appropriated. The

The Reaſon of which is plain; becauſe the Uſes appropriated to the Air, are ſuch as are proper to groſs tangible Bodies, as the Earth and Water, with the Products of them, require. Wherefore the Expanſion within the Atmoſphere is more groſs, terrene and watery, than thoſe above it; ſo that if it were poſſible to tranſlate or tranſpoſe the Air and the *Ether* into each others Places, the Effect would be this, the Animals and Vegetables would inſtantly periſh, and the Lights of Heaven would be in a Combuſtion or Flame, the Sun would ſoon be darkened, the Elements melt, the Moon loſe her Light, the Stars fall from Heaven, and the Heavens be rolled up as a Scrole; in ſhort, the whole Fabrick would be turned into a *Chaos* again. All which are demonſtrable by practical Experiments. Thus much for the Reaſons why I call the fourth Element, Light, and not Fire: And

of the Diſtinction betwixt Air and *Ether*; that my Meaning may be the better underſtood, when the Elements ſhall hereafter be mentioned.

Theſe four Elements conſiſt of the ſame conſtituting Ingredients, and are ſpun out of each other, and are likewiſe convertible into each others Forms. For the Water is ſpun from the Earth, the Air from the Water, the *Ether* from the Air, and the Light from the *Ether*, all which are likewiſe demonſtrable by practical Experiments.

The principal conſtituting Ingredients of the Elements, are a Salt, a Sulphur; and the vital Spirit, that actuates the two former, *viz.* the Salt and Sulphur; but then 'tis to be noted, that the vital Spirit is always inſeparably united to one, or to both of them, (for they are convertible Species, when ſeperated) tho' we cannot diſcern this Spirit but by its Effects, as being ſuch

which

which nothing leſs then a vital Spirit can perform, which appears by comparing it with the Operations of the ſame Spirit in animal Bodies; and this Spirit is what I call the inviſible Element, as being the Life of, not only, all the Elements, but even of all vegetative Bodies; that is, all Bodies that have Life and Growth, and in this Senſe, the Elements are five in Number.

But then, as to the principal conſtituting Ingredients, making up each of theſe Elements, in their various Forms; they are here to be conſider'd, not in the ſame Proportion alike, but in differing Proportions; as thus, the Earth abounds with much Sulphur, little Salt, and leſs Spirit; the Sea abounds with much Salt, leſs Sulphur, and more Spirit; the Air abounds with much Sulphur, leſs Salt, and more Spirit; and the *Ether*, with more Spirit than the Air, as I ſuppoſe, for it is

out of my Reach to ſay it is ſo, practically to be prov'd, as in the Caſe of thoſe Elements, that are ſubject to our Senſations; not but that the Air and *Ether* are the ſame Element, but becauſe the *Ether* being further removed from the Earth and Water, are leſs engaged with them.

Of theſe Five Elements, all Bodies, whether Viſible or Inviſible, are form'd in ſuch differing Proportions again, as their various Natures require, for the Exiſtence of their reſpective Modes and Forms; and this brings me to conſider the Method Nature takes with theſe Elements, to produce, preſerve and multiply her Vegetable, Animal, and Mineral Productions. In order to examine this Proceſs, it will be neceſſary to ſay ſomewhat of the Office and Operation of the Sun, and other Planets and Stars.

But having touch'd here, at the Diſtinction between Light and Fire, and the Conſequences that muſt neceſſarily enſue a local Tranſpoſition of the Air and *Ether*, I ſuppoſe it will not be amiſs, before I proceed, to make a ſhort Digreſſion, and give my Opinion concerning the two oppoſite Hypotheſis's, whether the Earth, or the Sun, be the Center of the World.

I conceive the Earth to be the Center, and my Reaſons for it have a twofold Foundation. My firſt Reaſon is, becauſe it is conſiſtent with the manifeſt Nature of the viſible World.

For if the World be a Globe, as I ſuppoſe will not be deny'd, then the Center of that Globe, is the loweſt Part of it; and daily Experience teaches us, that whatever is moſt ponderous and ſolid, ſinks to the loweſt Part of whatever Veſſel wherein you diſpoſe it; as for In-

ſtance; put into a Vial, firſt, Sand; and then, Water; then, red Wine; then, Spirit of Wine, (ting'd Blew;) then, Sallet Oil; and after that, Spirit of Turpentine, (ting'd yellow;) and you'll find, that according to the Degrees of Ponderoſity, the heavieſt lyes at Bottom, and ſo the next heavieſt next it, and ſo to the laſt, and lighteſt; which will be uppermoſt; and tho' you endeavour by ſhaking to confound that Order; yet you'll find, that notwithſtanding, the Water, the Wine and Spirit may mix; yet theſe will fall to the Bottom next the Sand, but the Oils will ſwim at the Top; and if this be true, as your Experience will confirm you it is, then the Queſtion lyes here, whether the Nature of the Earth and Water, with their Circumambient Sphere of Air, or Atmoſphere, without which it cannot exiſt, be not more ponderous and groſs in Proportion to its Bulk, than

than Light with its etherial Sphere; and if ſo, as I'm confident from the Knowledge I have of the Nature of Light, the Odds to be more than ten thouſand to one, then it follows; that the Earth and Water muſt be the loweſt, and are the Center.

My ſecond Reaſon for this Opinion, or rather Belief, is, becauſe God has revealed it. And that I think ought to determine the Point, if there were no other Demonſtration to eſtabliſh our Belief, however plauſible Conjectures may be offer'd to the contrary; but for the ſake of ſuch as are not ſatisfy'd with this, I'll ſhew them the Impoſſibility of the contrary.

For ſuppoſe the Sun in his Etherial Sphere were to be conſidered as the Center, and the Earth and Water with its Atmoſphere to turn a Spherical Courſe round about the Sun or Moon; then it follows, that the Fabrick of this World is not

built, by Rules of Proportion; for if we were to enquire how that Building muſt fare, which ſhould be propoſed to be built, with the ſecond Story Ten Thouſand times heavier, in Proportion to the Foundation, than the Foundation is itſelf; 'tis not to be doubted, but a very ordinary Architect would, without caſting a Figure, be able to tell, how long that Houſe would ſtand, and how wiſe the Projector was.

What I ſuppoſe has introduc'd this Notion of the Sun being the Center, has been a ſeeming Unreaſonableneſs, that the Earth ſhould be ſtable, whilſt the Sun, being much the greater Body, ſhould run ſo very much greater Courſe than the Earth and Water need to run, if the Sun were to be conſidered as the Center.

I confeſs, if Reaſoning without certain Knowledge, were to determine

termine this Point, the new Hypotheſis muſt carry the Vogue.

But we are to know, that the Projector and Author of the World does not take his Meaſure from Reaſon, but certain Knowledge; and he knows, and ſo do I, that (ſuppoſing the Sun to be the greater Body, and his Courſe infinitely longer, or larger, rather, than that of the Earth need be, ſuppoſing it had ſuch a Courſe as this Hypotheſis propoſes,) the Sun being in a Sphere ſomewhat more groſs than his Body, is of no Weight there, and is capable of moving Ten Thouſand Mile, ſooner than the Earth could move one Inch; that is, ſuppoſing it poſſible that the Earth could be placed where this Hypotheſis would ſuggeſt to us, which is as impoſſible, as 'tis for God to depart from his Wiſdom, and degrade himſelf below the Skill of a Hedge-Carpenter; but I ſuppoſe *Copernicus*, and his Followers, did not

well underſtand, that what ſeems abſurd, yea, impoſſible to one Nature, may be poſſible and neceſſary to another Nature. For Inſtance, ſuppoſe a Globe of Earth of Ten Foot Diameter, and a Globe of Paper (which is a Thouſand times heavier then a Globe of Light) of Ten Thouſand Foot Diameter, what think you, would not the Paper Globe move ſooner and faſter than that of the Earth, provided they were either to turn upon each a proper Axle, or that they were to be rowl'd upon the Earth, how much more then is Light capable of Motion? it being as quick as Thought; as we may obſerve in Tempeſts. But ſuppoſe theſe two Globes were to be rowl'd on the Water, (which is impoſſible for the Earth) what muſt the Odds be? And ſo much, and infinitely greater, muſt the Odds betwixt the Motion of the Earth, and that of the Sun in the *Ether* be then. Again,

if

if it were ſuppos'd poſſible for the Earth, and Atmoſphere (being inſeparable) to run ſuch a Courſe round the Sun or Moon, do but conſider the abſurd and confus'd Conſequence of the Propoſition; for then the Earth, and Atmoſphere, muſt make an Infraction upon the Spheres appertaining to both the Sun, and the Moon. What a Jumble and Confuſion muſt this make in the *Ether*; but to ſuppoſe any thing of this Kind, is not only to build upon Sand, but to build Caſtles in the Air, becauſe the Earth is, and muſt be the Foundation of the whole Expanſion; and when that ceaſeth to be the Center, the Expanſion muſt ceaſe too, and then there's an end of the World, as well as if the Air and *Ether* had been tranſpoſed, as before obſerved; and therefore as the Earth is placed in the Center of the World, ſo is the Sun in the Center of the Spheres, as the Heart is in the Body, to conveigh the Celeſtial Virtues firſt to the Center

and

and then thoſe of the Center to the Circumference.

Now if, notwithſtanding theſe, with a whole detail of Abſurdities, too many here to enumerate, contrary to all good Senſe, and manifeſt Matter of Fact, Men will affirm, that more Ponderous Bodies can Swim in Bodies leſs Ponderous, ſuch as that Earth can Swim in the Water, or Water and Earth with the Air, in the ſubtil *Ether*; when they plainly ſee every Day, that whenever the Air does but contract to a Cloud heavier than the Air itſelf, it preſently falls down, and breaks into ſmall Particles: I ſay, if notwithſtanding theſe manifeſt occular Demonſtrations, and the poſitive Word of God to back it, Men will ſtill adhere to their groundleſs Conceptions, only to ſolve ſome Points in Aſtronomy, which perhaps may be well enough ſpar'd, I muſt leave 'em to inherit the Fruit of their Labours.

I would only add this, let us take heed, leaſt we forſake the Fountain of living Water, *viz.* Truth, to dig broken Syſterns, that will hold no Water at all, and ſo make the laſt Error worſe than the firſt.

Theſe, and the like Errors, we might avoid, if, when we read the Holy Scriptures, we did it with the ſame Reverence and Attention, which would become us, if God were to ſpeak to us Face to Face, in the ſame, or the like Language; and though we could not comprehend all his Sayings, not therefore to reject them, but rather attribute it to our Ignorance, to our ſelves, our Unfitneſs of Underſtanding, by reaſon of ſome Blemiſh in the Eye of our Mind, ſome Defilement in our Intellect; and having found what it is, to uſe all poſſible Application to get it removed.

The want of this, (with Submiſſion) I take to be the Caſe of too many that ſearch after Knowledge, they

they neglect the Word of God, the Store-houſe of true Koowledge, becauſe they do not underſtand what they read, but ſcarce look into themſelves, to find out the Cauſe of the Defect.

For 'tis to be feared, that as Intemperance, of all Kinds, blinds the Mind, ſo here, that there lurks ſome Intemperance, mix'd in our Searches; either, in that we ſearch for Things above human Reach, or Things which God purpoſes to keep under his own Finger, as we call it; or that the End for which we deſire to know, is impure, and inconſiſtent with true Wiſdom and Temperance; as when we ſeek Knowledge, to make it the Food of the Mind, rejoyce, and take Satisfaction in it, ſo as to be lifted up, and plume our ſelves with it, to be admir'd of Men, and thereby to attract Honour and Applauſe; and when this is the Caſe, 'tis no marvel if we miſs the Mark, and imbrace

brace a ſeeming for a real Truth, a ſeeming for a real Good; and finally, feed our Intellects on the Tree of Knowlege, inſtead of the Tree of Life; and thereby, inſtead of walking in the Light, we walk in Darkneſs, where is perpetual Occaſion of ſtumbling, and falling into infinite Errors.

And this will indanger it to be our Caſe, *ad infinitum*, when the end of our Inquiries exceeds its proper Circle, when it is mixt with any impure End, that is, when the end of our Searches aim at any Thing more than the Honour of God, and the Good of Men.

CHAP.

CHAP. III.

Concerning the Nature, Motion, Office and Operations of the Sun, and other Planets and Stars.

AS the Sun, and other Planets, with the other moving and fixed Stars, are Elementary Bodies; ſo they are endued with Life and Intellect, foraſmuch as the Angels inhabit them as their Life, as the Life and Intellect of Animals, inhabit their Bodies; how elſe ſhould theſe, (conſidering them as inanimate Bodies) keep their regular Motion, and diurnal and annual Revolutions, to produce all proper Seaſons, ſuch as Days, Nights, Months, Years, *&c.*

That the Stars are inhabited by Angels, does not only appear from a natural Neceſſity that it muſt be ſo, but we are confirmed in the Truth

Truth of the Fact, becauſe God has reveal'd it by his Inſpired Writers.

Now that theſe numerous great Bodies, yield great and manifold Virtues, of differing, and even oppoſite Natures, and communicate the ſame to ſublunary Bodies, is likewiſe manifeſt from the Obſervation, Experience and Teſtimony of the Learned of all Ages, from *Hermes*, to this Day; and the Learning of which, has been as generally eſteem'd for Phyſical Purpoſes, as it has of late, (by reaſon of many Abuſes, and Miſapplications) been exploded by ſome; but yet not ſo exploded, but that it is allowed they have manifold Virtues, and ſo indeed they have, for to Number them is as impoſſible, as to Number the Changes that (ſuppoſing them to be ſo many Bells) they would or might be capable of, which is the beſt Simile I can find, to deſcribe the Multitude of their numerous, direct, retrograde, oblique, and tranſ-

tranſverſe Motions, whereby they not only caſt Rays of different and oppoſite Virtues, as aforeſaid, but alſo, by the Tranſlation of Virtues amongſt themſelves, whereby the Qualities of their particular Natures are changed, ſo as either to add to, or diminiſh, or to multiply, to a manifold Complication of Virtues, according as the Rays of agreeable, or diſagreeable Stars, happen to combine, or ſeparate, or oppoſe, in their reſpective Motions.

The Particulars of which I ſhall here paſs by, as having been better handled by others, than I will pretend to do.

And therefore I ſhall content my ſelf with hinting to you, ſome of the marvellous and viſible Effects the Sun and Moon every Day produce, by taking into, and along with their Rays, all the Rays of the other Celeſtial Bodies, as they fall in their Way, and convey the ſame

to

to every particular ſublunary Species, in its proper Portion; and likewiſe, return back the ſublunary Virtues to the Celeſtial Bodies, to ſupply their neceſſary Occaſions; all the while metamorphyzing, or tranſforming the Elements, from, and into each other's Forms or Modes; in the Performance of which, theſe manifold Accidents, which we Momentarily may obſerve, of Winds, Calms, Foggs, Rains, Hail, Snow, Thunder, Lightning, *&c.* ariſe; which are the Symptoms of the Variation of Temperature in the Elements, but eſpecially (to us here below) in the Air.

And to conclude theſe Obſervations, what is very admirable is, the Analogy which the Sun has to the Heart, and the Moon to the Stomach; as thoſe, whereby the continual ſupply the vital Operations of the Macrocoſm, and Microcoſm, are moſt apparently ſupported; as likewiſe, the various Significations,

fications, that all the Signs, Planets, and ſome other Stars, have in Nativities; with their Prognoſticks and Preſages in Decumbitures, *&c.* The regular and due Knowlege whereof, may furniſh us with Rules, in many Reſpects, as certain to determine our Judgment upon the reſpective caſes, as thoſe in the Mathematicks.

Now having thus briefly diſpatch'd this Subject, I proceed to conſider, Nature's Proceſs, in the ordinary Courſe of Conſervation, and Nouriſhment of her Productions; and becauſe, that of Animal Bodies affords the greateſt Curioſity, and Variety, as containing in it both Vegetable, and Mineral Productions, I ſhall begin with that, and ſo take the other two, *viz.* the Vegetable and Mineral, in my Way; as likewiſe, the contra-natural Diſpoſitions Animal Bodies are ſubject to, in order to form Diſeaſes. All which being performed by Fermentation,

mentation, I ſhall firſt treat of that, and ſhew what it is, and how it performs its various Operations.

CHAP. IV.

Concerning Fermentation.

FErmentation, is that Operation of Nature, which takes place in all natural Productions, in Nutrition, Multiplication, Tranſlation and Reduction of every Species, and likewiſe, to improve, and heighten their proper Qualities, and multiply their reſpective Virtues. This is perform'd by the vital Spirit of the Univerſe, (diffus'd throughout every Part and Member of the ſame) by Means of an innate Ferment that is proper to every differing Member, of every differing Species, which God in his Projection and Creation of the Deep placed

placed in the very Foundation of every ſeminal Virtue; to the End, that for as much, as all Nature's Productions were to be made, nouriſh'd and ſuſtain'd, of the ſame one Milk, ſo that as the ſaid Milk ſhould be apply'd to the various Uſes to which it was aſſign'd, it might by theſe reſpective Ferments (or Leavens if you pleaſe) be tranſlated, converted, or aſſimilated to, and in Identity with, every of the Species which it makes, nouriſhes or ſuſtains.

Now theſe Performances of Nature being occult, we are not able, for want of proper Words, to expreſs them ſo fully as we can viſible Performances; wherefore we are under a Neceſſity to make uſe of ſuch Terms as appertain to more viſible and practical Operations, ſuch as happen in the Uſe of Leaven, in *Latin* call'd *Fermentatum*, Ferment; and accordingly, all ſuch Bodies as leaven or ferment other Bodies into their own Nature, are equivocally called Ferments,

ments, and the Operations perform'd by them, are equivocally call'd Fermentations; such as when we use Leaven for Bread, Yest, or Wine, or Cyder Lees, to ferment other liquid Bodies, which either have not a sufficient Vivacity of their own, or whose native Ferments do not answer in Quality, with the Intention of the Owner; such is the Wort made of Corn, *&c.* for the Corn had a sufficient Ferment in it to multiply its Kind, and even to become Malt; yet when it is dissolved into a Liquor, its native Ferment is not adequate in Quantity and Quality, to separate the Terrestrietis from the sulphurous and saline Parts, which is necessary to render it a spirituous and potable Liquor, such as Beer; and therefore we have Recourse to Yest, as being an auxiliar Ferment of its own Nature, and this Ferment preserves its own Identity, as well as that of the Beer.

But

But ſuppoſe you were to uſe, inſtead of Yeſt, Wine, or Cyder Lees, theſe Ferments would not only loſe their own Identity, but the Beer likewiſe would loſe partly its Identy, and acquire in the Room of it, a Degree of the Identity of Wine, *&c.* and ſo *è contra.*

By this Specimen of artificial Fermentation, you'll be able partly to apprehend, what will now be ſaid of natural Fermentations, which are of various Kinds, and variouſly diſtinguiſh'd; as firſt, thoſe vital, Nutritive, Vegetative and Multiplicative Operations of Nature, which are employ'd in fluid Bodies, are univocally call'd Fermentations; Secondly, thoſe that are imploy'd in Fluids, in applying and aſſimilating them to Solids, then it is call'd Digeſtion. But when it is employ'd about demoliſhing and diſſolving ſolid Bodies, in order either to ſome new or better Production, then it is call'd Putrefaction; all theſe are the Operations

tion of the ſame Spirit, but differ in their Effects, according, partly, to the Nature of the reſpective innate Ferments, and partly to the Variety of Veſſels or Modes, in which the various Subjects are diſpos'd; and in theſe Reſpects their Operations are as various and oppoſite in their Nature, as you find various and oppoſite Natures in the World. Concerning which the bleſſed Jeſus alludes, and obſerves the different and oppoſite Fruits of the Leaven of the *Jews*, and that of his Kingdom; and how the ſame Seed, falling in differing Grounds, produces different and oppoſite Effects.

But that you may the better underſtand Nature's Proceſs, in her Ordinary Performances of theſe Kinds, I'll give you one artificial Specimen of each of theſe, *viz.* of Fermentation, Digeſtion and Putrefaction; that is, how they are carry'd on, and how the Poſſibility of their Progreſs

may be prevented, by cutting off the Communication betwixt the vital Spirit, and the Ferments of the reſpective Species; which being known, will yield you the better Ground of Satisfaction, that theſe Operations take their Riſe from the Correſpondent reciprocal Virtues betwixt the vital Spirit and the ſaid Ferments, and thereby be as certain that you are not impos'd on by phantaſtical Notions (which too often appear upon the Stage, to amuſe Mankind) as that when the Communication betwixt Male and Female are cut off, there can be no Generation or Propagation of their Species. And firſt of a proper Fermentation, *viz.* take the Juice of ripe Grapes, ſo ſoon as they are preſs'd, and boil it up to a very thick Syrrup (but without burning or caking it to the Boiler) keep this Syrrup cloſe ſtopt, and then it will not ferment, for two Reaſons; firſt, becauſe that the native Ferment is baffled;

baffled; its Diſpoſition to the Action of Fermentation is too much bound and pent to join in a regular Fermentation, ſuppoſing the vital Spirit had free Acceſs to it, and therefore if you'll keep it a Syrrup, you muſt keep it from the Air, for tho' it can't make a regular Fermentation, yet it will attempt it, and ſtruggle to be at it; and tho' it can't ſucceed right, 'twill ſpoil the Syrrup, and then be good for little.

But if you take the Syrrup whilſt it is ſound, and expoſe it to the Air, with the like Quantity of Water, as you have evaporated from it, you'll find the Ferment has receiv'd ſuch a Bias, by its long continued Heat, in evaporating, that it will never be able to ſupport a thorough Fermentation, without Help of ſome Lee, whether it be of other Wine, Syder, or Beer, and then according to which Lee or Ferment you uſe, you'll find the Liquor partake of its Nature as

aforeſaid; howbeit, thus by boiling, you render the native Ferment in a Manner void, inſomuch that when the vital Spirit attempts to kindle a Fermentation, it will be defeated. But again,

Take the like freſh Juice of the Grape, put it in a Veſſel of Wood cloſe ſtopp'd, pitch it all over with a good Coat of Pitch of Reſin; place this Veſſel in a Well, and under Water; ſo that the whole Cask is covered with Water. This being done, the vital Spirit, tho' very ſubtile, cannot penetrate the Cask, and conſequently not excite the native Ferment to Action, and therefore it lyes as it were, aſleep, and continues the ſame, 'till it is remov'd, the Bung open'd, and being plac'd in a temperate Air, to excite both the vital Spirit and native Ferment to a conjugal Action, and then the Fermentation will ſucceed as if the ſame Method had been taken at

firſt;

firſt; or as if it had never been bury'd in Water. This Fermentation being finiſh'd, you have then Wine, either ſweet, racy, hard, or ſharp, according to the Goodneſs of the Juice at firſt, or according to the Degree of proper Management it has had in the Fermentation.

Now if you have a Deſire to carry on this Fermentation farther, ſo as to render the Wine capable of yielding, ſeparately, its Parts, that is, its conſtituting Principles, you muſt either give it a long Seaſon, 'till ſeveral Springs and Falls have reviv'd, renew'd and conſummated the Fermentation; or you muſt add ſome artificial Heat to prompt the ſame, and ſo finiſh the Operation ſooner, or you muſt add ſome freſh Ferment to it, to procure a quicker Diſpatch; this being finiſh'd, you diſtil it, and then you have a ſmall Spirit, and by repeated Rectifications you get a Spirit wholly inflamable, and that

is the Sulphur, of the Grape; then if you take what remains in the Still, (which is the Lees and Phlegm) and evaporate about two Thirds, or three Fourths, of it, and let the reſt ſtrain through a Flannel, when 'tis cold, the Salt will ſeparate and ſhoot from it, which is call'd Cream or Criſtals of Tartar; and thus have you the two principal conſtituting Principles of the Juice of the Grape, with the vital Spirit and Ferment, united in the Spirit of Wine, which is the Reaſon, that when a Perſon is feeble and faint, or exhauſted of vital Spirits, a Dram of the ſame, inſtantly relieves the Perſon, uſing it; and, that too frequent a uſe of it, extinguiſhes the natural Heat, as too much Fuel extinguiſhes a Fire; and for which Reaſon, Brandy, was within this laſt Century, call'd, by the Apothecaries, *Aqua vitæ*, or Water of Life; as being that which

which yields a very ſudden Relief to the vital Functions, when the Spirits are at a low Ebb. But to proceed.

Suppoſe you are not diſpos'd to diſtil your Wine, when it is fit for Diſtillation; but to make Vinegar of it; then you muſt remove it into a hot Place, or into the Sunſhine, in hot Weather, and then you'll find, that by Degrees, the Salt that was in the Liquor before, and would have ſeparated it ſelf as aforeſaid, will by Degrees ſwallow up, or take into it, the ſulphurous Spirit; inſomuch, that if you diſtil it, then you'll have no flameable Spirit, but you'll find the more Salt; and now you ſee, partly, how Salt and Sulphur are convertible Species, as has been ſaid before in the ſecond Chapter. But ſuppoſe you'll have your Vinegar exceeding ſtrong, then add once a Week or Fortnight a Quart of Spirit to a Hogſhead of the ſaid

Vinegar, ſtill continuing it in a warm Place, and the Salt will by Degrees, take in all the Spirit, and become ſo ſtrong that you can't bear the Touch of it on your Tongue.

Thus far Art will go in a uſeful and profitable Fermentation; but then Nature, which knows no ſuch Bounds, does not ſtop here; for if ſhe finds, either, any of the Wine, Spirit, Vinegar, Lees, or even the Rape, unoccupy'd for Humane Uſe, ſhe'll preſently convert it to ſome Uſe or other, for her Purpoſes.

For if ſhe finds the Wine or Spirits neglected, or expoſed to her Mercy, ſhe'll ſteal away all the Spirit, and leave you as much Water in the Room of it, (which, indeed, I ought not to have term'd ſtealing, becauſe it ſpoils the Catalogue of Proverbs, *viz.* that Exchange is no Robbery) and converts the ſame Spirit to ſome other Uſe.

If ſhe finds any Vinegar, ſhe converts the Salt into innumerable fluctuating Animals.

If ſhe finds any of the Rape, ſhe converts that to an infinite Number of Gnats, and other flying Creatures.

If ſhe finds any of the Lees, thoſe ſhe converts (with help of a little Heat) to creeping Creatures, like Bots, *&c.* and then all theſe again, as Occaſion and Opportunity offer, are converted to innumerable other Uſes; and thus ſhe filches and borrows of *Peter* to pay *Paul.*

But there is one kind of Fermentation more, that the Grape is ſubject to, and that is by the Fire, which is this; take the Rape, the Lees, and if you pleaſe the whole Vine too; let them be dry, and burnt to Aſhes, this Fermentation ſeparates the conſtituting Principles, as well for Nature's Uſe, as any other; for thus the Sulphur is united with the Air, which is always ready to

receive it, eſpecially, and more eagerly in the Winter, which is the Reaſon Fewel waſtes much faſter in Winter than in Summer, the Cauſe of which is obvious, *viz.* the Air abounding with much more Sulphur ariſing by the Fumes of the Earth, in Summer than in Winter.

But this is not all, for you have the Salt ſeparated as well as the Sulphur, which you may part from the Aſhes by warm Water, and drying the ſame to the Conſiſtency of Salt (as you would other ſalt Water, to make Salt) which is capable of being made an excellent Medicine, when regenerated by Putrefaction, of which more in its proper Place. Thus are the Principles of Nature ſeparated from compound Bodies, by fiery Fermentation.

Next come we to Digeſtion, and this is when we intend to unite one or more Fluids, with one or more ſolid Bodies, and that may be done in

in a twofold Reſpect; firſt when we intend to join the Qualities of the Solid to the Fluids, or when we intend to abſorb the Fluids in a Solid; theſe being diſpos'd according to the various Intentions in *Modus* and *Pondus*, anſwer thoſe Intentions; but when the proper *Modus* and *Pondus* are abſent, and improper ones ſupply their Room, then the Digeſtions fail, and diſappoint the Owner of his Intention and Expectation; and ſo is Nature often diſappointed in her Progreſs, eſpecially in animal Digeſtions, that inſtead of nouriſhing a ſound Body, it renders a Body full of Diſeaſes; as you'll ſee hereafter in the next Chapter, where both theſe take their ſpecial Place.

Hitherto 'tis obſervable, firſt, how the conſtituting Principles are to be ſeparated by Fermentation, in a fluid, and in a fiery dry Method. Secondly, how the Principles are united by Digeſtion.

ſtion. And now I come to the Separations of conſtituting Principles, by Putrefaction in a dry Form, without Fire, which is done thus; take green Vegetables, or recent Fleſh, either apart or together, as you pleaſe, diſpoſe then in a proper moiſt Heat, ſuch as a gentle Balneo, or Horſe Dung, according to Art; and when they are ſufficiently corrupted, ſeparate your Principles, by a gentle Diſtillation or Sublimation, as the Nature of the Subject will beſt admit; in all which you muſt obſerve to imitate Nature's Proceſs, as near as may be, which you may learn by a vigilant Obſervation, and by comparing your former Operations, with your preſent Operations; and both theſe, with thoſe of Nature, which are neareſt allied to them. And this may ſuffice to have ſaid of Practical Fermentation; and now I proceed to the next Thing propoſed, *viz.* Vegetable and Animal

mal Nutrition, which takes eſpecial Place in Animal Bodies; and which will be the better illuſtrated, by comparing the natural, and contra-natural Progreſs of the ſame.

CHAP. V.

Concerning Conſervation, and Nouriſhment of natural Production, eſpecially in Animal Bodies, both conformable with, and contrary to Nature's ordinary Proceſs.

HE that will but conſider, that the Baſis, and Matter of an Animal Fabrick, is a Lacteal, or Milky Juice, and ſubjoin to that, (what daily Experience teacheth, *viz.*) the manifold Changes that Juice is ſubject to, cannot be long at a Loſs to conceive, the Matter of

of which, and the Manner how, many contra-natural Accidents happen, of which, a great Number of painful, and languiſhing Diſeaſes, are formed.

For we ſee how irregularly Men live, in Exceſs and Want; Labour and Sloath; Watching and overmuch Sleep; Heats and Colds; Paſſions of all Kinds; all which Irregularities, make very manifeſt Changes in the Juices, and conſequently, in the Parts containing them.

Theſe being contrary to Nature, and her Intentions: vitiate the Ferments, and transform the Lacteal Juices, into as many ſeveral Species, contrary to Nature: as Nature intended to have converted them in her own Way, which are as many in Number, as there are various Species in the Compoſition of the Body, *viz.* Fleſh, Blood, Bone, Skin, Fat, Veins, Arteries, Nerves, Tendons,

Tendons, Hair, Nails, &c. for we ſee that (alſo) theſe, are ſubject to Diſeaſes; which Diſeaſes, generally ſpeaking, are formed of ſome contra-natural Diſpoſition of the nutritious Juices.

Now what kind of Species are formed by the contra-natural Diſpoſition of theſe Juices, in a State of Sickneſs, you may partly diſcern, and judge, from what we ſee Milk convertable to by Art.

For, ſet it in a cool Place, and a ſweet Cream ſeparates from it, and the reſt remains ſweet alſo.

Set it in a warm Place, and it becomes a ſower Jelly, as ſtiff as a thick Muſcelage.

Add a little Rennet to your Milk, then it produceth a ſweet Curd and Whey.

Put the aforeſaid Cream into Motion, by Churning, and Butter appears, with a ſoweriſh Curd and Whey, call'd Butter-Milk.

Or

Or put Milk, Curd, Butter-Milk, or Whey, in a tainted Veſſel, and they will ferment, putrifie and ſtink.

Diſpoſe the ſweet Curd this Way, and you get a very tender ſoft Cheeſe; diſpoſe it that Way, and you get a hard or tough Cheeſe; and ſo, according to the ſeveral Modes, and Degrees of diſpoſing the Curd, you get a harſh, a hard, or exceeding hard, or mellow Cheeſe.

Some of theſe, or the like Species, we find in Animal Bodies, eſpecially ſuch as are ſubject to hard Labour, and Surfeiting; which Species, if they continue, and encreaſe, breed ſome Diſtemper or other; eſpecially when any Curds are lodged, (as we have obſerved them) in the Spleen, Liver, and Lungs, or other noble, and tender Parts.

But in human Bodies, (that are expoſed to all the Difficulties, Hard-

Hardſhips, and Irregularities, that it is poſſible for perverſe, ill-contrived Minds to invent, who make it their daily Study, to contrive new Exceſſes of all Kinds) ſome of theſe contra-natural Species, form almoſt as many Maladies, as we can find Names for.

And for the clearer Underſtanding of what I have ſaid, I'll lay before you a brief Summary of Nutrition; that is to ſay, in what Manner, and of what Matter, the Bodies of Vegetables, and Animals, are nouriſhed in a State of Nature, that by comparing that with its contrary, and the Accidents cauſing the ſame, you may the more eaſily perceive, how, and of what (eſpecially) the painful Maladies, namely, the Gout, Stone, Gravel, *&c.* are formed.

And becauſe all Animal Bodies have a Vegetable, as well as an Animal Life, I begin with deſcribing the Manner, and Matter, of Vegetable Nutrition.

A Vegetable conſiſts of a Body, and a vital Spirit, the Body of it is nouriſhed with Water, and the Spirit is nouriſhed by the vital Spirit contained in the Air, both which, entering the Root of the Plant, nouriſh it; the Progreſs whereof is, by electing ſuch Proportion of the Element, as are proper to its Nature, and uniting the ſame to each particular Species, by the Agitation of its proper Ferment, and vital Spirit, and ſucceeds, according as the Climate, Seaſon, and Nature of the Plant, is capable of a more, or leſs, Intention, or Remiſſion of Fermentation; becauſe Fermentation being an Act of the vital Spirit (upon the innate Ferment) it aſſimilates the Water into as many Species as make up the whole Plant. That this is the Caſe, every Man's Experience will inform him; for look, when a Plant is ſupplied with a due Proportion of Air and Water, it thrives, and flouriſhes, more or

or leſs, according to the Degree of Heat it has to give Action to the vital Ferment; for when a proper Heat is with-held, Fermentation flags, and Nutrition abates; when the Heat is too intenſe, it ſcorches, and that likewiſe abates the Progreſs of Nutrition. If Water be with-held from it, it dies; if Air be with-held, it dwindles, and becomes unfruitful; and according to the Degrees of Supply, it has, or wants, of any, or all theſe; in ſuch Degree and Manner, it either flouriſhes or decays. Thus much for vegetable Nutrition.

Animals likewiſe conſiſt of a Body, and vital Spirit; the Body is nouriſhed with a Juice like Milk, which Nature prepares for that Purpoſe, from what it eats and drinks, (as ſhall be ſhewed hereafter) his vital Spirit is ſupplied with the vital Spirit of the Air; by theſe he grows in Bulk, as other Vegetables; but then, beſides theſe, he

he has an Animal Spirit; by this he has Sense, and voluntary Motion, which Plants have not. This Spirit is principally seated in the Brain, as has been observed before, from whence it diffuseth its Rays, through the Peth of the Back, and thence, by small Branches, throughout the whole Body; by this Spirit it sees, hears, smells, tastes, feels, imagines, remembers, distinguishes, judges, calculates Preservation and Revenge, and resents Injuries done to his own Species. And herein its Nature is more Excellent than a Vegetable; for the Animal Spirit, is of that Noble and Subtile Nature, that it is doubtful whether any meer Elementary Body, can be united to it, otherwise, than as we mix spirituous, with aquaous Bodies, which serve them as a Vehicle, and may be separated again, at the Will of the Owner; and such a like Vehicle this Spirit has, which is the vital Spirit, and that is in large

Quan-

Quantities, ſent to, and prepared in, the Brain, for that Purpoſe, as aboveſaid.

Having thus, in a general Way, laid down the Method how Vegetables, and Animals, are nouriſhed, and touched at the Deſtinction of their Natures, I proceed to give a more particular Summary of the Nutrition of Animal Bodies; and becauſe the vital Spirit is the Agent of Fermentation, as above, we begin with that, to demonſtrate the manner, how its Waſte is continually ſupplied.

The Waſte of the vital Spirits is ſuſtained, and ſupplied, by the univerſal, vital Spirit of the Air, in the Lungs by Reſpiration; where meeting the venal Blood in its Courſe of Circulation, it tinges the ſame, with its vital Scarlet Dye, from whence paſſing to the Left Ventricle, or Cavity of the Heart, it inſtantly becomes arterial, and vital, fit to nouriſh all Parts of the Body; which

which when it has performed, by passing the whole Length, Breadth, and Circumference thereof, it returns back again by the Veins, to the Right Cavity of the Heart, and thence to the Lungs, to be made vital again; and thus it goes in one continued Course, during its Life; for when that Operation ceaseth, either by wearing only to old Age, or that the Instruments of Respiration are hurt and disabled sooner, it dies, for want of vital Spirits, to keep the Intellect and Body together; for the Body is so very gross, and the Intellect so very subtile, that they naturally incline two ways, so soon as the Bond that keeps them together, (*viz.* the vital Spirits) is dissolved.

Thus much concerning the vital Spirits, and how the Blood is supplied with it, to render it fit to supply and nourish every Part of the Body, and sustain the Wear and Waste thereof.

The

The next Thing to be enquired into, is, how the Waste of the Blood is supplied again? And that, we told you, is by a Milky Juice, called Chyle; which is produced thus. What the Animal eats and drinks, passes into the Stomach, where it continues some short time; till it is digested, and ready for Separation of the Parts fit for Nourishment; at which time it naturally slides out of the Stomach, into a Gut of twelve Inches long, called the *Duodenum*, into which the Gall-Bladder gently evacuates a fit Proportion of its Juice; which passing together towards the next Gut, called the *Jejunum*, is intercepted by a large Pipe coming from the Sweet-Bread, and takes into it the most subtile, and leaves the grosser Parts to pass into the other succeeding Guts, to continue, and ferment there for a Time, to sustain a kind of Dung-hill Heat, necessary for the Preser-

Preſervation and Utility of the Bowels. The Chyle thus entered the Sweet-Bread, (lying juſt under the Stomach) has many ſmall Veſſels, through which it is again ſtrained; whereby the thin and pure Parts, are become fit, to be joined to the Blood, and is by theſe ſmall Paſſages, conveyed into the great Blood-Veſſel, called the *Cava*, entering the ſame between the Liver and the Heart, whence it paſſes with the Blood, into the Lungs, and theſe together, become united by Circulation and Fermentation, except ſuch a Part of it, as is unfit for that Purpoſe, and that is a kind of breckiſh Whey, which is ſeparated from it, and is diſcharged by the Emulgent Veins, through the Kidneys, into the Bladder, which then receives the Name of Urine.

Thus you ſee, in a compendious manner, how Animal Bodies are nouriſhed, and thus far we are much

much upon the Level with them, and here we might leave this Subject. But foraſmuch as we are enquiring into the Cauſe of Diſeaſes incident to human Bodies, and the Mind being ſubject to Diſeaſes alſo; and the human Nature being, by the Wiſdom and Goodneſs of God, exalted infinitely above other Animals, we ſhall here but juſt hint at the great Difference, whereby the human Nature is diſtinguiſhed from them; having treated of this Subject more at large already. When Man was brought forth of the Elements, (as other Animals) he breathed into him, or impreſt upon his Intellect, his own Image, gave him a Capacity of becoming wiſe, that is, being immortal; which no ſooner had Man defaced that Image, and forfeited this Privilege, but God, in his unbounded Clemency, provides a Means to reſtore this Loſs, by a moſt Bleſſed and Marvellous Promiſe, of his

ſending down his Power and Wiſdom in a human Shape, to reſcue miſerable Man from the ſad Conſequences of his Fall, and reſtore the Dignity of his Nature to its former Excellency. And here we ſtand, and thereby excel the other Animals, as far as Eternity exceeds Time, and Immortality exceeds Mortality; for God tells us, he has with-held Wiſdom from them, and therefore they are diſſolved when they die, and there is an end of them, for ought we know.

I choſe the rather to touch upon this Subject again, becauſe the Tranquility of Man conſiſts in a well-regulated Mind, to the end we may ſet a ſpecial Guard upon that valuable Treaſure; firſt, for the Preſervation and Improvement of itſelf; and ſecondly, becauſe the Well being of our frail Bodies greatly depend on it; and thirdly, becauſe the Defect of a well-regulated Mind, degrades us far below other Animals,

mals, who are then the much better Sort of Beaſts.

Having in a Summary Way conſidered the Conſtitution of a human Fabrick, and what happens in the Courſe and Progreſs of its Nouriſhment, in a State of Health. Let us now conſider, what Accidents happen to it, in a State of Sickneſs, to the end we may the better avoid them, or cure them when they happen.

Theſe Accidents are either ſuch as hurt the Mind, or the Body, or both.

Thoſe that hurt the Mind, are either inward or outward.

The inward Accidents, that hurt the Mind, are exorbitant Paſſions, which when they arrive to a Cuſtom, are attended with many Evils. The Mind is likewiſe hurt, by crude and indigeſted Humours, being lodged in, or near the Ventricles of the Brain, where the Animal

Spirit exerts its proper Functions; theſe ariſe from within us.

Thoſe that hurt the Mind from without us, are Frights, Provocations, Wounds, *&c.*

Thoſe Accidents that happen to the Body, are alſo either inward or outward.

The inward Accidents, to which the Body is ſubject, are firſt, ſuch as are the Effects of the beforementioned, to which the Mind is ſubject; add to theſe all the Exceſſes, namely, of Eating, Drinking, Watching, Sloth, Labour, Idleneſs, *&c.*

The outward Accidents, to which the Body is ſubject, is a Malignant Air, Heats, Colds, Wounds, Bruiſes, and often impure Converſation.

Theſe are the general Ways that Diſeaſes invade us; which, beſides the External and Viſible Hurt they do us, whether in Body or Mind; They generally tend to hurt the

Center

Center and Foundation of Nutrition, by impairing the ſeveral Digeſtions, or Ferments, which are in Number, as many as the ſeveral Species of which our Bodies are compoſed, as is before obſerved; but principally, they are Five, *viz* firſt, in the Stomach; ſecondly, the Sweetbread; thirdly, the Liver; fourthly, the Lungs and Blood-Veſſels; and fifthly, the Brain.

The firſt Digeſtion, what its Buſineſs is, we have partly told you before, *viz.* to prepare the Food for Separation of its nutritious Parts, and when this is ill performed, many great Inconveniencies enſue; ſuch as Surfeits, Vomitings, Looſneſs, Gripes, Collick, Convulſions, Agues, Feavers, with a whole Train, too many to mention here.

The ſecond Digeſtion being performed in the Sweet-bread, I have likewiſe hinted its Office, *viz.* to

unite the Juices, conveyed thither from the firſt Digeſtion; with a due Proportion of the Gall-Juice, whereby it becomes a Milkey Juice, in order to be tranſmitted into the Cava, by way of the Lacteal, or Limphatick Veſſels; when there happens a Fault in this Digeſtion, divers Evils are at hand, as a white Flux, for want of a due Quantity of the Gall, or Yellow, Green, and Blackiſh, when the Quantity exceed; ſometimes the Milk is curdled, and then Obſtructions of many Kinds happen in the Bowels, with ſharp Pains; or if the Curd continues long in the Bowels it hardens, cauſes Tumors, Excoriations, and Mortifications, and then Death is at Hand. Sometimes the Curd lodges in the Guts, ſtops them, and becomes dry and hard, like *Suffolk*-Cheeſe, that you may chop it with a Hatchet like Wood, or elſe it appears much like Chalk. If it happen that the Lacteal, and Limphatick

tick Vessels, are obstructed with it, there is presently a Defect of Nutrition, with a Train of languishing Maladies; but if the Curd happen to prove small and tender, so as to pass the Lacteal, &c. Vessels, then 'tis conveyed into the Blood; and what Mischief that does, I shall consider, when I come to the fourth Digestion, being its proper Place, in the Course of our Method proposed.

The Third Digestion is performed in the Liver, and the Office of it, is to unite such a Proportion of Gall, with the Blood of the *Porta*, as may fit it to mix with the Lacteal Juices in the *Cava*, which it meets just above the Liver, in its Passage to the right Cavity of the Heart. When there happens a Defect here, in the Quantity, or Quality of the Gall, it produceth an undue Performance of this Office, which also produceth its Diseases, *viz* Obstructions, Tumors, and Inflamma-

tions in the Liver, &c. Obstructions, or pricking Pains in the Veins of the Mesentery, and other Bowels, which too often proceed to Mortifications, and ushers the Patient to the Grave.

The fourth Digestion is in the Lungs and Blood-Vessels. I have shewed you before, how the Blood is made vital in the Lungs; with the Method how it supplies the Body; now if there happens any Defect in the Lungs, that they are obstructed, wounded, or what often happens, that they are decayed, ulcerated, or any ways tainted, with Impurity, or Rottenness; then it taints the whole Mass of Blood, spoils the whole Course of Nutrition, immasciates the Body, consumes it, and being unfit to entertain the Intellect any longer, leaves the Body for the Worms to Inhabit. If any small Curds have enter'd into the Blood, as was supposed from the second Digestion

(even

(even now;) then Nature aims to diſcharge it the neareſt Way, and that is, by the emulgent Veins; through the Kidneys, into the Bladder; of which, your daily Experience (if you obſerve your Chamber-Pot) will inform you; which when it ſucceeds this Way, the Patient is eaſy, and happy, in that State; but it often falls out, eſpecially in Perſons that are apt to breed Stones, (as ſome are) that thoſe Curds ſtop in Kidneys, or Bladder, and there form Gravel, or a Stone, or Stones. At other times, and in other Conſtitutions, Nature endeavours to diſcharge this Matter in the extream Parts, (to preſerve the more Noble) and then it becomes a Gout, in either Arms, Hands, Legs, or Feet, where you may obſerve, a white Chalkey Matter that is contained in the Gouty Nodes, much of the Colour and Hardneſs of a hard Cheeſe, but ſomewhat whiter, and not very

unfit to make Milk-Scores with. And although theſe Maladies are very troubleſome and painful, yet ſometimes there are more dangerous Effects occaſioned from ſuch like Accidents; namely, ſetling of the Curd in the Liver, Spleen, or Lungs, even in meer Animals; but they not being ſo ſubject to Exceſs, and Surfeits, as Men, who make it their Principal Care and Study to purſue Exceſſes, and gratify their ſordid Paſſions, as we obſerved before; it appears more eminently in their Maladies. If it happens, as it often does, that the Curd ſettles with a Portion of Blood, or Wheyiſh Serum, then Impoſthumes, Putrefaction, and Rottenneſs of the Parts follow, and a Conſumption does the Work as well as an Executioner.

But in theſe dangerous Proſpects, Nature often ſteps in, and exerts herſelf to reſcue, if poſſible, the Patient, from theſe extream Dan-

Dangers, before the Tumors are formed, and raiſes an extraordinary Fermentation in the Blood, called a Feaver; in which, when ſhe is wiſely aſſiſted by the Phyſician, the Curds, and other unnatural Thickneſs, and Syſines of the Blood, are diſſolved in ſuch a Manner, or at leaſt diſſolved ſo, that it can be diſcharged, either by Stool, or Urine, or Sweat, or inſenſible Perſpiration; which is, at beſt, performed with a conſiderable Coſt, and Expence of Spirits. But here Nature, not being wiſely aſſiſted, often fails in her Enterpriſe, and then the Juices becoming thick, Circulation becomes heavy, Digeſtion and Fermentation ceaſeth, (for want of Spirits) and then a Degree of Stagnation, and after that malignant Spots appear; becauſe, where the Blood ſtagnates, or ſtops flowing, it tends to Putrefaction, and becomes Malignant,

and

and pestilential; but at best a lingering Disease ushers the Patient to his Grave.

The fifth and last of the principal Digestions is in the Brain, the Business of which is to form a subtle Juice of the Blood and vital Spirits, and make it a fit Vehicle for the Intellect to act and exert its Faculties in; for this Juice is the Bond that keeps the Intellect and the Body united in such a Harmony as we find it.

If this Digestion be ill perform'd, which often happens (sometimes for want of a due Government of the Affections and Passions, and often by improper or defective Juices, or by an undue Proportion of even good Juices being admitted, whereby the due Performance of this Digestion is obstructed) then many evil Effects are produc'd, which manifestly appears, in Hypocondriack and Scorbutick Persons. The Matter

ter forming theſe Maladies, in the Brain, being ſomewhat more remote from our Obſervation (tho' they are of ſeveral Kinds anſwerable to the Cauſes) we cannot ſo well deſcribe as thoſe of the former Digeſtions; and therefore I omit it, and content my ſelf with judging of the Cauſes of theſe Maladies, by their Effects. Howbeit, I ſuppoſe I have ſaid ſo much concerning natural and contra-natural Digeſtions in the Courſe of Nutrition, as will render the Manner of Nature's Proceſs, and the Progreſs of vegetable and animal Nutrition intelligible. But to conclude; the Sum of what has been ſaid is this.

That the Baſis of an animal Fabrick is a lacteal or milky Juice.

That Nature always intends to apply this Juice to the Blood, to unite it with it, and make it one Blood by Fermentation.

That

That the Increaſe of the Blood, ſupplies the Waſte, and nouriſhes all Parts of the Body.

That this Supply is perform'd by the vital Spirit, acting upon the Progreſſive Ferment, innate in each Species conſtituting the Body.

That all nutritious Juices, whether vegetable or animal, are apply'd to their various Uſes, by Fermentation.

That the Agent, performing theſe Offices is the vital Spirit convey'd by the Air.

That this Spirit is convey'd to the Blood (in Animals) when it paſſes the Lungs, in the Courſe of Circulation.

That this Spirit is apply'd to the Blood, by the Air, in Reſpriration.

That there be many Accidents, whereby the lacteal Juices are perverted from their natural, to unnatural Uſes.

That

That then they become the Material Causes of Diseases.

That these material Causes of Diseases, are the Effects of Indigestion, or undue Fermentation.

That Indigestions, or undue Fermentations, are induc'd by irregular Dispositions of Body and Mind, and other violent Causes from without us.

That the Dignity of the animal Nature, above the Vegetable, consists in the intellectual Spirit, and the Instruments serving for its Operations.

That the Dignity of the Humane Nature (above other Animals) consists in Wisdom.

That the voluntary Defect of Wisdom, degrades the Humane, below the Animal Nature, and is the Inducing Cause of manifold Miseries, and Diseases.

Now forasmuch as I have hitherto but slightly toucht at Minerals,

as they are produced in Animal Bodies, and they being the Chief and moſt uſeful in the Cure of Diſeaſes, of the whole *Materia Medica*, I ſhall treat of them in the next Chapter.

CHAP. VI.

Concerning Minerals, and the Manner of their Productions.

VEgetables and Animals were produced of the Earth, from a ſeminal Virtue that was plac'd in the Projection and Creation of the *Chaos*, or Deep, in order to bear Seed, and multiply their Species as we ſee they continue to do.

And tho' Minerals had their ſeminal Virtues likewiſe; yet their Seed is not capable of Multiplicati-

on,

on, with reſpect to Number, as thoſe of Vegetables and Animals; but with reſpect to Quality it is multiplicable, that is to ſay, it is poſſible to render one Ounce of a Mineral Body, worth ten thouſand Ounces of the ſame Minerals, by augmenting its Virtue, which the Vegetable and Animals are not capable of in a Phyſical way; and therefore the Mineral Medicaments are infinitely the more excellent and eligible, in the Cure of Diſeaſes or Defects, whether they appear in Animal, Vegetable or Mineral Bodies; the Reaſon of which is, becauſe they are capable of a kind of Fermentation, namely of Putrefaction; and as ſuch, every Species is capable of a great Improvement, either in Quantity or Quality. But Minerals not being capable of Multiplication in Quantity, muſt multiply in Qualities, and Vertues or Vices, according as they

are

are diſpos'd by the Hand of the Artiſt.

Now the Method to diſpoſe Mettals, ſo as to improve their Virtues, and render them communicable and medicinal to other Bodies, is to obſerve Nature's Proceſs in their Production; for you ſee Minerals, like all other Bodies, have their proper Matrixes, and their proper Soils, Climates, and Countries, where they delight and thrive beſt, in ſo much that many Countries, and even Counties of the ſame Country, are void of the Productions of other Countries and Counties. And in this Reſpect the Minerals are eſpecially ſo, and therefore if you'll meliorate Metals, 'tis highly neceſſary, that you know not only their proper Climates, and Matrixes, wherein they are brought forth, but likewiſe thoſe that are proper for their Diſſolution and Putrefaction, and their Reſuſſcitation, and alſo

that

that you diſtinguiſh well the Nature of each of them, and know the various Preparations of Milk, wherewith their reſpective Species are nouriſhed, with the Manner and Proportion of adminiſtring the ſame; and laſtly 'tis neceſſary to know when they have their Fill (leaſt you ſurfeit them) and then ſo to apply them, that they may anſwer their phyſical Intentions.

Theſe being Performances that require an expert Head and Hand, are no Ways fit to be precipitately undertaken by Novices, or unexperienc'd Perſons, who may very eaſily deceive and diſappoint themſelves; eſpecially if they have any looſe Corns, and happen to fall in with our Modern Itinerant Philoſophers, and proceſs Mongers, who are generally full freighted with Catalogues of profound Myſteries; the leaſt of which is to make Gold.

But

But that you may not be deceiv'd by them, learn to underſtand the Nature of Fermentation, and to be well acquainted with it, eſpecially Putrefaction, which takes an eſpecial Place in the Melioration of Minerals, and is that without which no radical Melioration or Exaltation of Metals can be perform'd; therefore rely on't, if you cannot bring Gold into a total Diſſolution by Putrefaction, there can be no raiſing its Tincture, ſo as to render it capable to yield to other inferior Metals, the Qualities of Gold, and ſo *è contra.* If you intend to degrade Gold, and communicate to it the Quality of other inferior Metals, ſuch Metal muſt die the ſame Death, before it can ariſe with ſufficient Power to communicate its Qualities to Gold, or any other Metal.

Whoever ſtudies theſe Points well, cannot eaſily deceive himſelf, nor be deceiv'd by others; and the want

of

of which Cautions has been the Ruin of many Families.

Thus you have the neceſſary Land-Marks, in order to ſet out for the inchanted Iſle of the *Roſa-Crucians*; and here I ſtop for the preſent, and conclude; truſting, that the true Lovers of Hermetick Philoſophy, may ſafely eſcape thoſe fatal Rocks betwixt *Scilla* and *Carybde*, and then (Nature's Proceſs being duly obſerv'd and purſu'd) they need not deſpond of farther Diſcoveries, to traverſe the whole Courſe of this Navigation with a deſireable Succeſs.

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